CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, NOVEMBER 7, 1835. NO. 743.---VOL. XIV.—NO. 65.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

PUNISHMENT OF DEATH.

Mr Editor,—As the subject of Capital Punishment is now before the Legislature, and as your paper of the 24th ult. contains a sketch of some arguments, submitted to the Senate in favor of changing the law upon this point, I beg leave to exhibit, in your paper, a title of the train of reasoning by which one at least of the other House has been led to a different result. I am not one of those, who believe the claims to humanity are greater, or better founded, on one side of the dispute than on the other. Neither do I believe, that the advocates of mitigated, or commuted punishment, in cases of capital offence, are capable of being moved to greater horror at the sight of an execution for crime, than their opponents. If our sensibilities, rather than a pure conviction and sense of duty, were to be our guide in providing penalties for such delinquents as are obnoxious to the arm of the law; I apprehend, that our penal code would undergo such a revision, as would, in every article, be more palatable to the culprit, than protective of the rights of community. The savage barbarity, so often imputed to our criminal code in the infliction of death for the most barbarous crimes, may as justly be retorted on those, who would abolish it; until proof is brought, that such rigor is unnecessary, and that milder means may be resorted to with at least equal advantage to the public good. Now I ask those, who take so much credit to themselves for humanity and tenderness of feeling above their neighbors and associates of a different opinion, whence has capital punishment been received? "from heaven, or from men?" Who first instituted this sanguinary mode of governing a race of beings, "made a little lower than the angels?" Was it Nimrod? Was it Herod? Was it Caligula? Was it Draco, or some other inhuman monster, whose thirst of blood could not be slaked, but by drinking at the fountain of human life? No, Mr Editor, as savage as it is represented to be and as abhorrent to all humane feelings, to all the kinder and more generous sensibilities of our nature; it was originally ordained by the Legislator of the Universe, the Supreme Governor of the world.

In alleging this, I shall meet with no contradiction, from any, who receive the records of Scripture as authentic. Whether we should incorporate it in our law, or not; yet is it not to be denied, that the earliest resort ever had to the punishment of death for crimes, committed by man, was at the divine suggestion, if not under authority of an express command. We know, if any thing handed down to us from ancient times is to be received, that capital punishments have been in the strictest accordance with the declared will of God; not only approved, but enjoined, as a necessary regulation in national government.

Is, therefore, the Supreme Ruler a hard master, a cruel despot, a ferocious, unrelenting, and hard hearted tyrant? Or is the shedding of blood less a trifle, a more serious matter now, than in days of old, when society had not grown to such an extreme of delicacy as not to be able to endure the sight of blood from the veins of a merciless wretch, whose hands are full of blood, extracted by violence from the heart of the innocent and defenceless? Is it a greater hardship for a man, who has outraged society, and sundered all its most sacred ties, to pay the forfeit of his life for so doing, in the present advanced period of the world, than it was a thousand years ago? A man bleeding and expiring, under the axe of the law is as revolting a spectacle in one age or country as in another, not more so in Massachusetts in the 19th century of the Christian era, than at the foot of Mount Ararat in the 17th century from the creation; or in Judea a thousand years after. If humanity, and I believe I may add, if good policy requires, that so much severity in government should be dispensed with now, it always required it. Further still; if legislators in our day are justly chargeable with malignity, in case any thing sanguinary is left standing among their statutes; much more does this imputation fall on him, who first made crimes capital by requiring them to be expiated by blood.

And here I may be permitted to say, in order to wipe off the reproach cast on the Jewish Theocracy, as tolerating, if not directly requiring, a spirit of revenge in the execution of its laws, that nothing is farther from the truth; and that every attempt to set the New Testament against the Old, upon this point, as if the Christian Scriptures were more holy and benevolent than the Mosaic, is manifestly founded in misconstruction. The same spirit dictated and pervades the whole. Mercy, enlarged charity, and universal beneficence are at the root of all the laws of Moses, as of all the precepts and doctrines of Christ. And yet the discipline enjoined by both allows terror to be employed against the vile, against "the lawless and disobedient, against murderers of fathers and murderers of mothers" &c. In the Hebrew Commonwealth it was required, that upon due conviction, the witnesses should be first in executing the sentence upon the transgressor; and in cases of murder, that the executioner should be of the family of the murdered person. But to say, that this arrangement was to bring into operation that malignity of heart, which retaliation implies, is, as I think, to charge God foolishly.

The grand argument, Mr Editor, as it applies and has force, in my mind, in favor of continuing the use of capital punishment in some cases, at least, is, that it is not a device of man; that the Governor of the world has, on some occasions certainly, required it to be employed; that circumstances, the condition of society, have not so changed, as to render it less necessary, or proper, than heretofore; and that it is safer being guided by a divine pattern, than to undertake steering our course by the light of our own wisdom. If it were obvious, that what has come to us from the Father of lights is not meant to be our guide, and that we are at liberty, in this, as in many other things, to search out maxims of policy for ourselves and apply them to use. I might deem it not unwise to venture on some new experiment. But, as the case presents itself to my mind, it would be unjustifiable to leave the word of God for fables, or to think of reforming and making better what has been positively founded in divine counsel. Some have thought, that marriage, an early institution and by most considered divine, is not necessary to human happiness, but a clog to it, and ought to give way to a spirit of reformation, worthy of our enlightened age. I have no thought, that such a change would be an improvement, because some are desirous of escaping from the bondage it imposes.

I am not, however, so wedded to old things, as to be under an impression, that antiquity itself has sanctified them, and made it a crime to put them aside for what is *evidently* better. I must believe, notwithstanding, that there are principles and rules, which the God of heaven has established for all time, and for all men; and that to these it becomes us steadfastly to adhere. In this class I must think that is one, which, from the days of Adam to this moment, has left a seal of reprobation on certain crimes, which debars the perpetrator from any further interest in human society and enjoyment, and consigns him to the darkness of death. Certainly, the God who made us had a right so to decree.

That he has so decreed, let us endeavor to find by turning to the record. This brings us to the first age, when the foundation was laid for all after times, and where we meet with two Senators in their laudable researches, with whom a moment's discussion is desirable.

Concerning the position to be established, the gentlemen reported have come to one conclusion, and I to another. To the text then let us appeal, and examine it anew. Gentlemen argue, that Cain's murder was not meritorious of death, considered as an offence against human rights, because it was not visited upon him; because an immunity was expressly granted him by the great Judge of all, and he was, as Mr R. affirms, condemned to what is equivalent to imprisonment for life, being left to go at large, under a safe conduct, and to go to work and build a city, being much the same thing, as getting out stuff, under keepers at Charlestown, for others to build with.

Mr Willard, if I understand him, draws his conclusion from the position, that if it were *right* to put Cain to death for the murder he had committed; he could not have been put under the protection, which he did actually receive as security against every avenger, who might at any time rise up against him. This seems to me tantamount to saying, that if David's life, by the Mosaic law, was forfeit, and he might have been *rightfully* put to death, for the daughter of Uriah, he could not have been spared. This being admitted, Nathan's parable was but a farce.

On the other hand, I construe the moaning and despairing language of Cain, after being apprized of the curse he had brought upon himself, as implying, that he was, by his sentence, cut off from the light of life, devoted to death, and given up into the hands of any one, who might offer himself as an executioner of that vengeance, which the judicial act of God himself had suspended over him. Having heard his doom read, he instantly exclaims; "My punishment is greater than I can bear." And did he bear it? No. At his intercession, or on some other account, it was remitted, so far at least as to relieve him from the fear of being slain. But what had created in him this fear? Nothing in the world, except that God had said, "And now art thou cursed from the earth. A fugitive and a vagabond shalt thou be." And how a fugitive? And does any one flee, unless he is, or thinks himself pursued? And why should Cain be pursued, rather than any one else; unless it were known, that he ought to suffer death by the hand of some avenger for the murder he had committed? But none, in the then existing state of the world, would be likely to sit in judgment on a fellow-man, who had only committed a felony in his own private quarrel, and was not likely to trouble any one beside. Independently of the doom uttered against him, he had no more conceivable reason to be afraid of others, than others had to be afraid of him. In this view of the case, there is no solution so reasonable and satisfactory to my mind, as the supposition, upon which, I venture, that upon Cain the sentence of death was passed to estimate and fix both the guilt and punishment of murder for the benefit of all mankind, then and for ever. If that individual escaped with life; so did Adam, though it was said, "In the day thou eatest thereof, thou shalt surely die."

If then at this introductory period in the affairs of our world, it became a principle defined and settled, that a man, who murders, is liable to be punished with death; we might well expect the sequel to be as it has been in fact; that the rule being laid down distinctly and in capital letters on the first page of the volume, it should not be lost sight of in the continuation of the great drama of life's affairs. Very naturally, considering what had been and was very certain to be again, the subject was revived and the old law re-enacted for the government of the post-diluvians, without ever finding a time, (unless that time has now arrived) when the statute might be repealed.

In arguing against the force of what was given in charge to Noah about this matter, Mr R. says that, "Noah was not singled out from the general destruction as a perfect man." The text says, "Noah was a just man and perfect in his generations." And further, "The Lord said to Noah, Come thou—into the ark; for thee have I seen righteous before me in this generation." Had the gentleman added, that nothing was said to Noah about shedding the blood of a murderer, he would have been as correct, as in the above. And it is so important a regulation as capital punishment, intended to be binding on all mankind, could not be properly transmitted, through Noah, to his posterity, because he was a drinking man, and intoxication is frequently used as a preparative for deeds of violence; I see not, that any thing sacred can have passed down to us through his hands without impairing its validity; and, consequently, this being so understood, the next rainy season will very likely fill the whole country with dismay, lest another deluge should bring another depopulation of the globe, and none be spared to perpetuate the race.

From Noah we pass downward, on the current of time, to the days of Moses. And here we find no difficulty in proving the legitimacy of capital punishments, that they are enjoined by the Deity himself, in terms not to be misunderstood. But, upon this spot, we are confronted with other objections, judged more formidable still, in relation to the object in view, that is, to get a system of criminal law fit for our own use and adapted to our own times. The plea is, that the Jewish law had too many provisions of this sort; and therefore we can get no help from that quarter. Mr W. says, "If the laws under the successive dispensations of the Hebrews are to be quoted as universally applicable, then it will be necessary to include various crimes in the number of those punishable with death which have no such place in the code of christian nations."

To this, one answer may be, that it is not proved, and should not be taken for granted, that Christian nations have every thing in their code, which they ought to have. But on this my dependence is not so much, as upon another consideration, which is, that, although what is obligatory on all mankind, must, of necessity, be found in the Mosaic system; yet many things may be peculiar to that frame of government, very suitable and proper for the Israelitish people, but not necessary for others. I am not sure, that the existence of capital punishments in the Jewish nation, authenticated and established as they have been, would, of itself, be reason sufficient, in my mind, for their adoption elsewhere. Their being every where else unknown, might be presumptive evidence, that no where else could they be needed, or made to operate beneficially. Could it be supposed, that mankind were never under obligations to practise according to the precepts of the decalogue, before Moses brought them down from the Mount and delivered them to the congregation; it might justly be inferred, that their applicability was limited to that people. Adultery was a crime among all nations from Adam to Moses, though the penalty of death might never have been its sanction, except among the tribes of Israel. Precepts and penalties are not necessarily coeval with each other. One may be permanent, and the other variable. One may be necessary universally, and the other but partially. But when both come into being in connection, and as parts of one whole; their union is never to be broken.

This rule applies, if I mistake not, to the law concerning murder, making it penal with death. So it came down to Moses from earlier times, and was placed upon the statute book of the Commonwealth of Israel; and so, as I think, it should pass from them to us, losing nothing of its obligation, sacredness, and inviolability. The Sabbath was instituted "for man," as soon as man was created; but to transgress it was not, as we know of, penal in this world, until it was so made in the Jewish Church, and then apparently for reasons that had never before applied.

When, therefore, we say, that murder should be punished with death; we do not profess to derive our authority for it from any thing specially enacted for the Hebrew nation, under the ministrations of Moses; but from more ancient legislation; just as our Savior recognizes circumcision as derived, "not from Moses, but from the fathers." But even if we were shut up to the authority of Mosaic precedent; would that he entitled to no consideration? Would it be of no force?

It is broadly intimated, that the laws of the Hebrews were exclusively for them, "but not consonant with the religion of the gospel." If it be so indeed; then I infer, that the religion of the gospel is without authority. If "Christ himself," as Mr W. says, "quotes the doctrine of the Old Testament expressly in contrast with the clemency of his own;" then may his own words, in many places, be quoted in *contrast* with one another; and this will annihilate their force. This will appear at once upon the slightest examination. "An eye for an eye and a tooth for a tooth." This is Hebrew law, given by Moses. Now, does Jesus Christ repeal this law? Does his religion repeal it? If so, then he came to destroy the law, and not to fulfil it, contrary to his own express declaration. Let us pause a moment upon the alleged repugnance between Christianity and Jewish law, as deduced from the contrast of language employed by the Evangelist in this case.

It is said, that Moses taught one thing, and Jesus another, the entire reverse. I do not so understand it. What does the Savior teach? Not that existing statutes, emanating from the fountain of all authority and good government, may be resisted; but should quietly and peaceably be submitted to, though under the smart of any penalty, that has been enacted. That such is the doctrine inculcated, is clear from what follows; "If one sue thee at the law, and take away thy coat; let him have thy cloak also." Be a good subject, though it require you to satisfy a creditor at the expense of personal comforts, coat, and cloak also. In the same spirit, and in similar language, Paul taught the Roman Christians to be subject to the powers that be, because they are ordained of God; and to resist them, would be to resist a divine ordinance. This is in perfect accordance with what he himself says in another place; "Brethren, avenge not yourselves; but rather give place to wrath," the same which Christ enjoins in the passage before referred to. God has provided suitable penalties in the forms of government, which are to be "a terror to evil doers;" and to the functions of this government, and not to our own interference are we to look for protection, or redress. And does Christianity, does an apostle, allow of no shedding of blood in the execution of justice? Does he mean the State Prison, when he says of the ruler, that "he bears not the sword in vain?" and that he is "a revenger to execute wrath upon him that doeth evil?"

As to the end to be had in view in sanguinary punishments, as in all others; the law of Moses, and the Christian law, speak the same thing. The salutary influence of *terror* is the thing relied on to preserve the community from falling into unrestrained licentiousness. "If thou doest that which is evil, be afraid." Also, "And those which remain, shall hear, and fear, shall henceforth commit no more any such evil among you." Deut. xix. 20. This authority is the best I know of for settling the question, as to the good tendency of severity in our criminal jurisprudence. And to say, that imprisonment is as effectual a remedy, and guards the community as well, against the flagitious and violent, is to reproach the legislation, not of other men, but of a greater Lawgiver than man. Why was not imprisonment the alternative in those early ages, when extreme rigor first began to be made the instrument of law to enforce obedience? Not because prisons were then unattainable, or unknown. They were in use, and effectual for detention, long before the days of Moses.

If we adopt the axiom of Mr R. in which others, on the same side, may concur with him; I admit that it might procure us the honor of ranking among the *speculatively* pacific, among the advocates of universal peace; for if society, as that Hon. gentleman asserts, cannot acquire the right of taking away the life of any man, because no man has a right to destroy himself; it follows, that the law of self-defence is arbitrary and not natural, and should not be admitted in practice. What then should hinder our instantly beating our swords into ploughshares, and our spears into pruning hooks. As wise legislators, let us aim at consistency, and see, that progress in all branches of enactment is equal. Let us not keep the sword of military law glittering, while that of penal justice is returned into its scabbard.

J. T.

FOR THE REGISTER AND OBSERVER.

THE REFORMING POWER OF CHRISTIANITY.

The few general remarks under this head, which appeared in a late number of the "Register and Observer," were designed rather to awaken attention to the subject, in its various bearings on the duties of Christians at the present day, than to prove the fact, that Christianity exerts an improving influence on the minds of individuals, and on the interests of society. Correct views of the nature and design of the gospel are necessary to right practice. If Christianity was intended to effect a reformation of the mind and the heart, in doctrine and practice, the Christian, and especially, the Christian minister, should prepare himself to act with determination and efficiency in furthering these objects. If Jesus came into our world in the character of a reformer, his professed disciples should account it an honor to be permitted to cooperate with their Master in his benevolent work; and instead of regretting, too deeply, the temporary evils, which attend all efforts to improve the moral condition of mankind, they should labor with all their strength to promote the greater, permanent good, which is promised as the result of their exertions.

The opposers of improvement have always urged the evils, which attend all changes in religious opinion and practice, as reasons against attempting any thing of the kind. They have deprecated all innovation upon ancient habits of thinking. They have been great lovers of peace; and if their reasoning proves any thing, it proves, that it would have been better, that the state of the Jewish Church, and that of the Gentile world should have remained as they were when Christ appeared, than that efforts should have been made to change them. This is the same kind of reasoning, that was employed in our Savior's time, and afterwards in the days of the apostles. The Jews of Thessalonia charged Paul and Silas with "turning the world upside down;" and it may be remarked, that the charge was well-founded; it was true, though in a much more important sense than they, who advanced it, conceived. The apostles were engaged in their Lord's work, the work of reforming the doctrinal and practical errors of the age. The state of the world demanded a change. In homely phrase, the world was "wrong-side upward," and therefore needed reversing, or bringing right. Those, who oppose salutary changes on account of the evils that attend them, seem to forget, that the founder of our religion always spoke of his gospel as the occasion of temporary evils, and those of no light, or trivial character. "Suppose ye, that I am come to give peace on earth? I tell you nay, but rather division." Jesus knew, that men's passions and prejudices would oppose the truths he inculcated. He knew, that those, whose worldly interests were most deeply concerned with retaining the existing order of things, would do all in their power to retard the progress of his religion. And he knew, that when any attached themselves to his cause, divisions would ensue, the proselytes would be cast out of the synagogues; the peace of domestic society would be disturbed, and jealousies and heart-burnings prevail. All this the Savior knew; but he did not therefore relax his efforts, nor abandon the cause of improvement. Besides, the circumstances of the times were such as called loudly for determined exertion. No man, not in favor with the dominant religious party, could enjoy the privileges to which he was entitled. The Scribes and Pharisess had "shut up the kingdom of heaven;" they had "taken away the key of knowledge," and prohibited entrance except with their special permission. In these circumstances, what was to be done, except what was indicated by these words of Christ? "Since the days of John the Baptist, the kingdom of heaven suffereth violence, and the violent take it by force." Men were compelled to be bold and determined, to make but little of present dangers and difficulties, or to fail of that which is of greater value than the common enjoyments of life, or of even life itself.

Christianity possesses the same character now, that it bore eighteen centuries ago. It is still a system of means for reforming mankind. Our objects should be to secure all the benefits, which it has produced, and to give it the widest possible range of operation to produce still greater good. There is a strange propensity in the human mind to rest in its present attainments, to sit down at ease, and remit all efforts to make further acquisitions, and even to be alarmed at the bare mention of them. Nor only this. Men seem to be wholly unapprehensive of any danger of taking a retrograde course, of falling back into the prejudices, and superstitions, and absurdities which they have left. A reformation once achieved, however partial, or limited, must be viewed as sufficient for all coming time. The world is considered very unreasonable if it will not be satisfied with the creeds, which reformers framed three hundred years ago. We are not sufficiently aware how soon corruption begins its work anew, how liable people are to relapse into their former errors. The reformation by Luther and his coadjutors effected but little in matters of doctrine; but it did much in asserting the sufficiency of the Scriptures, and the right of private judgment. But how far are these principles regarded at the present day? If creeds are necessary to the purity of the faith, and the unity of the Church, then the Scriptures are not alone sufficient as a standard. This we hear alleged; and a Romanist can go no further. And if an honest Christian may not exercise his own judgment in matters of faith, without incurring the charge of heresy, we have indeed fallen back upon the age, which preceded the reformation; the Church "has left her first love," and requires a change like that which Luther and his co-workers produced.

And there are some indications, that such a change has commenced, and is in progress. The New Haven theologians think they have received some new light on certain controverted points; and it may be so. But though, as is very possible, they may not have improved much in doctrine, they have done something by daring to judge for themselves, and to differ from the standards of their Church. They have dissolved the spell by which they were bound, and henceforth, we hope, "will walk at liberty." The late trial of Dr Beecher for heresy is among "the signs of the times." It shows, that the principle of reformation is at work. True, the Dr will not admit, that he has deviated from "the standards;" he seems disposed to "be called by the" Calvinistic "name," while he would "eat his own bread and wear his own apparel;" yet there is little doubt that he has departed, in a considerable degree, from the meaning of the framers of "the standards;" while it is certain that his interpretation of them differs much from that of his accusers. It is probable, that others may take the same liberty, and advance much further than he has done. Such movements augur well for the cause of truth. The amount of knowledge acquired, in any given case, may be small; but then a way is opened for extensive attainments. The courage to attempt to throw off the shackles, which have held the soul in a state of inaction, and the power to succeed, are circumstances of the first consequence in all our calculations of the progress of liberal, Christian principles. Give the reforming power a right direction; let its action be regulated by wisdom, and chastened by Christian charity, and it will lead to the most happy and permanent results.

T.

FOR THE REGISTER AND OBSERVER.

CHAUNCY SUNDAY SCHOOL.

[This Report is one of those adverted to by a correspondent of the Register 24th ult. and was read at the Quarterly Meeting of the Sunday School Society Oct. 15.]

You call upon us once more for a report of the state of our school. We can do little more than refer you to our past reports. The school has been so long established and is so well known, that any minute detail would only be a repetition of the old story. We have no material alterations in our method to record, nor can we furnish you with instances of surprising success. But we know that you will not ask for these things. Any one who has been ngaged in a moral enterprise must feel every day that outward changes are any thing but a fair standard of its real progress; that rapid and startling motion is by no means a sure sign of great advancement. Since then we must furnish the tale of bricks, while we have little straw, you will not require that they be of the best sort.

We may, however, state in general terms, that there has not been, so far as we know, any decrease of interest or attention on the part of our teachers or pupils; that persons have been found ready to enter in and put their hands to the work; and that the number of pupils has not essentially varied, except as usual in the summer months. We have pursued the same independent course as formerly, not binding ourselves to the adoption of any formulas or manuals except the comprehensive formulas of God's laws, and the instructive manual of his word. Nor have manuals, we believe, been introduced, or at any rate constantly employed, to any great extent among us. The Bible is our favorite text-book. We have at times, indeed, felt some doubts, whether a fixed course, or one partially so, could not be pursued with advantage in our school, and have once at least considered the subject at our Teachers' Meeting. And here we may be allowed to ask, whether this matter may not be yet considered with advantage.—There can be no doubt, that manuals of a certain sort, well prepared, may be of great use in Sunday school instruction. But of whatever sort they are, it is essential that they promote right views of religion and throw light upon Scripture. If they only supersede the Bible, or distort and mangle it in such a way as to deprive it of much of its efficacy, we cannot hesitate to abandon them. If these views are correct, may we not ask, whether too much indulgence has not been shown to a class of manuals, which, though no doubt prepared with the best intentions, and in the hope of lessening the difficulties attendant upon religious instruction, do perhaps stand in the way of the object they propose to accomplish. We mean questions upon the text of the Bible; and any thing that we may say in relation to them we would say with great diffidence.

There is perhaps no original book in the world, that would not suffer much by an abridgment or abstract made by a foreign hand; and the more, in proportion as the author has imparted, with more distinctness and life, his own spirit to his work. A mere compilation may be reduced and yet be very useful. A collection of historical facts may be abridged, and the important facts, by being brought closer to each other than before, set in clearer light. But a book, that bears throughout the stamp of its author's mind, loses much of the distinctness of the impression, when brought into a different shape and shorn of many things, which may seem redundant, but which nevertheless often forcibly display the mind and heart of him who wrote it or of those who are presented in it to our view. The Bible is one of these books, exceedingly peculiar, standing almost entirely alone. It is one of the few books, to which we can point, as among the greatest benefactors and reformers of our race. And this blessed distinction it owes to its peculiarity. It bears a message, such as no book ever bore before, a message of life; and that, as impressive in its delivery as in its nature. It is full of life; every part is pervaded by the divine spirit which animates the whole. Break it up into fragments, and the spirit is broken up; its originality is in a great measure lost, and with it much of its impressiveness.—Who can give any idea of the Sermon on the Mount for instance, by pulling it to pieces, and attaching a question to each? The *character* of Christ too is to be studied in its entireness; it is no artificial structure, which you can take apart and put together again. The whole picture must be traced over as it is drawn out in the holy records, and in no other way can any one, child or man, reach a full idea of its beauty and grandeur. In this way and no other, are the feelings left to take their own road, form their own associations, detect analogies for themselves. Most children, when a task is presented in a particular form, are apt to learn it in that form, and think they have done their work. They take the questions and find the answers, and think that sufficient. No one would give a straw for the information of a man, who had been taught all he knew by question and answer.—And can we suppose that children, the most lively of all beings, can be taught the most living, vivid, picturesque and unaffected of all books, in this way? We would not thus drive their thoughts and feelings into a road marked out by a strange hand, and which may be in many cases quite a narrow one. We would have our religion set forth in its full dimensions; we would let it win its own way to the mind and soul. We would let the young mind see it all, and take hold of it with its own tendrils. We want the spirit of Christ, more than the letter; the flesh and blood of religion, rather than the dry bones.

[The remainder which relates to Teachers' Meetings, and their encouragements in their work, we shall insert in our next.]

FOR THE REGISTER AND OBSERVER.

AN HOUR AMONG THE POOR.

It was about the time of the bitter cold weather we had in the early part of last January that I accompanied one of the ministers-at-large in this city in one of the morning excursions a privilege which I believe is readily granted to any one who wishes it. We made several short visits, all within a stone's throw of each other, penetrating lanes, avenues, backyards and the uppermost rooms of buildings that were hardly tenantable. The first family we visited consisted of six individuals, all of whom lived in one small, low dark room. An infirm widow was there who had been unable to do any thing towards self-maintenance for many years. She was taken care of by a feeble daughter who had for a long time been so afflicted with what is commonly called St Vitus's dance, that instead of being obliged to take of the sick, she needed constant care herself. In order to subsist, they had taken four little children to board; three dollars and fifty eight a week, the total amount which they received for their board, was the whole of their means of subsistence, except what they might perchance get in charity. Out of this small sum they paid about one dollar a week for rent. They had to buy their wood and get it sawed, which cost them one dollar a foot, and which could last but a very short time at longest in a very cold room, in exceedingly cold weather. They must clothe themselves, purchase food for six individuals and buy what little necessaries their feeble healths required. Added to this there was no man or boy to render them assistance.

We knocked and entered another room. There sat a feeble little girl about about eight years old, holding a little newspaper, and taking care of another small child, which was just old enough to be troublesome and require constant maternal care;—the mother had gone out to work to get a few cents to buy some bread for them.

We visited another place where two widows lived who had seen better days. They had brought their effects together, so as to save rent and fire wood. They had a small bed-room in addition to their sitting room, for both of which they paid I believe $1.12 1-2 per week, the bed-room being so situated they could not be rented separately. One of them said she had been sick and could not get employment. She had succeeded in getting two pairs of pantaloons to make; but the cloth was so hard that she had not strength to make them, and was obliged to give them up. She was allowed ten cents a pair for the making—it took her a day to do it; even if she had had strength, she could not have paid rent or supported herself.

The mother of another family which we visited, an uncommonly interesting woman, determined if possible last autumn, to save from her earnings twenty five cents a week against the time of need. She put this for two successive weeks into her minister's hands. In the course of the third week her family was taken ill and had so

continued since, and it was with the greatest difficulty they could meet their expenses. The clergyman had not hitherto alluded to the fifty cents, it being a general principle that it is best for all persons to make all the efforts they reasonably can to support themselves. Upon being asked if she wanted her money she replied in the affirmative. He told her he would give it to her with the interest. He gave her a dollar and asked her if there was any little necessary that he could help her to. The tears started in her eyes. You know, Sir, said she, that I would not ask if I could help it. But the weather is very cold and I have but little wood. The good man told her to send to his residence and she should have some from his wood-pile.

We called at another room (a family generally occupies but a single room) where was a poor woman who had a daughter about twenty years of age, who had been bed-ridden for the preceding eight months with rheumatic affections which had exceedingly distorted her fingers, hands, and limbs. The woman was rejoicing over about one foot of wood neatly split and piled up in one corner of the room, which had been given to her by some friend.

We made several other calls of the same character in this short excursion of an hour or two; but I will not trespass longer in describing our interviews. They were very affecting; but very delightful. It did one's heart good to see how full of gratitude these people were; how gladly they welcomed the minister-at-large to their humble abodes. He talked to them plainly and affectionately about their habits, conduct, situations, religion. If one was addicted to intemperance, profaneness or the like, he conversed with him, endeavoring to persuade him to abandon his habit. He reproved the passionate. He told the wife to be kind to the husband and make home the happiest place which he could find. He comforted the afflicted and desponding, talking to them of immortality, when, instead of their humble dwellings, they should dwell in mansions in heaven. He spoke to them of patience and resignation. He had a kind word for all. He called the children by name, encouraged them to go to the town school and Sunday school and the parents to accompany them to the place of public worship. He descended to all the minutiæ of their situation, spoke of their little worldly comforts, even talking to the children of clean faces, clean hands and well combed heads. They listened to him kindly and it was delightful to see, when we left them, how heartily they would thank him for calling on them, and repeat often the request that he would come again soon. O, if there be bliss on earth, where is it, if it be not here.

And yet the minister told me we had not visited any of the *abject* poor, and that of their situation I could form but a very inadequate idea from what I had seen; for their situation was deplorably worse. I saw enough however to teach me the utter inadequacy of female wages for their support, and that there was a vast amount of indescribable suffering directly at our doors, of which we are not conscious, while we are enjoying all the comforts of life. I was led more than ever to think highly of the ministry to the poor, and of the true happiness which a really disinterested person must experience in the reward which comes from an overflowing heart and brim-full eye.

The winter is fast approaching when such sufferings and worse than such, will be near our own firesides, probably in the very lane or alley which is next to us. If every one who reads this will go to-day and find some family near him which may be in want of some little necessary or comfort which he can supply and make a representation of their condition to the ministers of the poor, and will keep an eye upon that family as the cold weather comes on, and occasionally visit them even when it is at the bitterest, he will find a source of happiness to which before he may have been a stranger. He cannot conceive how great good he may do with only a little, a very little labor, and he will experience an indiscribable pleasure when day after day the ear that hears him blesses him, and the eye that sees him bears witness to him. Let any one be interested in only one family during the approaching inclement season, and he will rejoice in it as long as he lives, never lamenting the little labor it may have cost him to carry comfort to their troubled, broken hearts.

AUGUSTIN.

FOR THE REGISTER AND OBSERVER.

THINGS HIDDEN.

'T is a strange mystery this, of our being! Who has not thought it, who has, in any proper sense, thought at all? Shall we ever fathom the depths thereof? Will this cloud ever be cleared away, and all stand in full view before our enlightened vision, and the hidden be dragged forth from its secret places and become hidden no longer, and the products of uncertain reasoning he changed into the very objects of intuition—the sure realities of the mind's direct beholding? "Gladly would I know," thinks the longing, yet still doubting spirit, "of some firm resting-place that is to be, whereon, after manifold wanderings, I shall find the much-needed repose." A shoreless ocean of Doubt! What can be more dreary than such a wide waste of waters! And unless Hope told of some terra-firma seen, or, better, unless Faith with unerring hand pointed to some port descried in the dim distance, the tempest-tossed one might well nigh sink in that fathomless ocean. Such a faith is the faith in that Revelation, which speaks of knowing "face to face," in the world where secrets shall be known. Such a hope is begotten of the testimony which daily experience offers to the growing enlightenment of our race—the *esoterics* of ancient time becoming the *exoterics* of ours, and things once hid even from the learned, now made the property of the vulgar. I speak, however, rather after the fashion of the age, than of entire inward assent; not denying, still, a certain kind of intellectual *march* (oft-vaunted,) nor blind to that wherein we have really outstripped "them of old time." But may it not be that the "march" in one department has been made at a sacrifice of some other? And if this be admitted, then comes a question, whether the fact be of general necessity; whether it be ordained for our earthly race, that they shall not advance but with an answering loss, so as in no case shall a bloodless victory be won? And what if it be so? While a victory, it must still be gain, and every new conquest shall lessen the number of our enemies, and the perils of the field. Some important posts may have been wrested from us, but we may confidently assure ourselves of a recapture.

Such assurances we may have touching our ability, while in this world, to pierce into the now hidden. This ability we shortly sum up, by declaring the indefinite progress of our *mortal* race. But how will it be, when this mortal shall be clothed with immortality? When we shall be ushered into that new state of being, what new mysteries will be unfolded by the removing of our fleshly veil? We have but one source to go to for answer. Or might it not be better said, we have but one sure test of truth? For may we utterly reject, on this matter, the intimations of *elder Scripture*, even the implanted light of reason? Doubtless wheresoever the greater light shines, we need not the lesser. So lamps are useless in the day-time. Yet in the night they avail something in a limited sphere; and we should account him foolish who would despise their aid, because they give not sunlight. Be it granted that the light of Reason affords not *demonstration*; yet neither was it pretended. And well does a late writer affirm in point, that "whatsoever reason sanctions, in things appertaining to its domain, God virtually sanctions by the voice, at once, of natural and of supernatural theology." (Spiritual Despotism—sect. IV.) Not that I would bring forward the authority of this writer to justify any uncertain speculations, which the imagination, mistaken for reason, may chance to enter upon. He has effectually shut out such vagaries, by the qualification, "in things *appertaining to its domain*."—Upon a single point however, I would dwell awhile, looking what illumination it may receive from the blended lights of Reason and the Gospel.

To whom has it not been one of the saddest deficiencies of this life, that its sympathies are at best so imperfect? We endeavor indeed to mend this, as we may, by a sort of *eclectic* process—gathering from many minds that accordance with our several peculiarities, which we in vain seek in an individual. And herein too is a wise order of Providence—seeing that hence arises a disposition among men, to multiply useful and pleasant friendships. Yet I suppose few have not felt at some time of life, an intense longing for a complete answering of another's breast to his own.

It is not given here, and the poet tells us not to ask or hope "too much of sympathy below." But I have often thought—nay have been *confident* from observation—that this evil which we lament, is much of our own making. Would we take some pains to search into the deep feelings of another's bosom, might we not be agreeably surprised at the correspondence to our own? As it is, we often do but enter the *outer court*—that "of the Gentiles;" and finding that something which goes ill with our taste, and which we stumble at, we depart straightway, unaware of what was lodged in the *Holy of Holies*. We encase ourselves in a wrapping of outward forms; and if our neighbor's be not of like construction, how immediate the inference, that there can be no sympathy between us! How forgetful are we that the inmost—the *true* nature of the man has not the same unbending rigidity of this outer covering! Thus flesh has become heir to this mutual misunderstanding; and here we draw our inference: that *when no longer flesh*, this evil shall be done away. Without offering proof texts from Scripture, it may be safely asked, whether the Gospel does not imply, that the future world will introduce us to a nearer acquaintance with each other, as well as with God—where we shall "see as we are seen, and know as we are known." And if we inquire of Reason, she will tell us that, as the body is the chief source of our imperfections here, so the removal of that will put away many of them; and among the many, those obstacles which now hinder our mutual sympathy.

Behold here a glorious consolation, in the blessed prospect held out to us! Does any spirit wander in trouble, that the Hidden things are so many and the Revealed so few? What is hidden in Time, shall be declared in Eternity. Is he especially grieved that the Human Heart should be locked up, so that he can nowise enter therein? The entrance upon a new state of being shall be the key to unlock it, yes—delightful assurance—we may (if fitted here) go hence, not as to a mere restoration of the union begun on earth between loving hearts, but to that complete sympathy which earth could not give—where seeming inconsistencies shall be explained—where souls long separated, shall rush together, having broken down the partition-wall!

Salutary admonition may be drawn hence for our own conduct. Why may we not strive after the "dawn of heaven below," by aiming at a closer acquaintance with those around us? Not to affirm that the unseen dispositions of men are always the best, yet will it not be allowed, that many shrink from exposing the deeper and better parts of their nature, though very fear that they shall find no friendly covering and shelter in an other's sympathy? Therefore our duty plainly speaks out, that we are to "rejoice with those who do rejoice, and weep with those who weep;" which, how can we do, except we will know the deep springs of their sorrow and their joy?

W. S.

FOR THE REGISTER AND OBSERVER.

R. A. SALMON.

Having received an invitation to visit the room of Mr Salmon, they who are acquainted with the merits of this artist will readily conceive the opportunity was not long neglected. The first leisure moment of these fine Indian summer days was improved for the purpose, and a pilgrimage to the Railway undertaken. The first entrance to his apartment reminds one of Rembrandt in the Mill, and there is more than one point of resemblance, but it is to be hoped the patrons of the fine arts among us will not permit a voyage to Amsterdam, as the 100 florins would inevitably be obtained.

Never probably has this city been able to boast the possession of an artist whose works have possessed a higher order of merit in their line than Mr Salmon in his Marine Views. Art surely cannot excel the truth of some of his representations of the ocean in its majesty and the sky in its ever varying beauty and sublimity. In forming his clouds the winds and the sunbeams seem his fellow workers. When he wills, the vapors themselves seem to be embodied in his atmospheres. His still waters and rippling waves are lucid as the stream made by the pencil of Corregio to flow over the food of the Cyprian Goddess, and the unimprisoned tempests seem to swell his surges. Looking at his paintings we imagine ourselves indeed beholding sky and water. How rarely is this impression received, by accurate observers, even from what are commonly regarded as among the best productions of the art. And those skies are our own American skies. How seldom are these seen depicted on canvass, and yet more rarely do we see a tolerable approach to nature. But the truth and accuracy and spirit and life to be met with in some of the best works of this artist are certainly unsurpassed if not unequalled. Closeness of observation, justness of conception, accuracy of delineation, soundness of principles, intimate acquaintance with the different laws regulating the various atmospheric phenomena, justness of taste, mastery of the hand and pencil, are developed in this particular department of all his pieces. Scarce a sketch, however small, which does not here betray the hand of the master. How rich also is the variety in the different views; yet all equally faithful in the representation.

In considering the character of that department of the art in which Mr Salmon particularly excels, accurate delineation of the sky and ocean, we need not speak of the intrinsic difficulties of the department, every one is presumed to be acquainted with them; they are known to be many and serious, and the task of overcoming them is an arduous one. The emotions awakened by viewing a fine picture of the sky and ocean are second only in their intensity to those arising from a contemplation of the actual subject itself in nature. And what other natural objects have that power over the mind possessed by the ocean and the sky. Here it needs not cultivation of intellect, improvement of mind, keenness of sensibility, refinement of taste, to feel the powerful influence of these sublime objects. The savage no less than civilized man, as he gazes from the wide plain on the bright and transparent effulgence of the morning or the serene splendor of the evening sky, as he looks out from the forest on the wild forms of the dusky hurtling vapors hurrying in dark disorder from the stormy south and shrouding the earth in fitful and sullen gloom, or as he sees from the hill top when the clouds are receding rose-tinged from the rising sun, or at noonday rolling majestically along in their blue and pearly and silver fringed brightness, or splendidly curtaining in interwoven blue and purple, gold and crimson drapery, the setting sun, or as he stands at the door of his hut and sees them holding their quiet course in soft fleecy folds of transparent lustre round the moon, or as he sits on the bold projection of the craggy rock and gazes over the boundless expanse of the bright ocean when its gentle waves are sporting with the west wind and sparkling in the sunbeams, or treads along the seashore where the surges swell and toss their snow white in wreaths around his feet, or from some lofty cliff surveys the sublime grandeur of the scene as the mountain waves of the mighty deep tumble in wild commotion and heave and break and lash against the bounds fixed firmly by the hand of the Eternal to restrain them in their fury and heave back the mighty masses to the space at first assigned them, he feels as readily, as powerfully, as deeply as civilized man can do, the mighty impulse wrought on the soul by scenes and only scenes like these. Where then is the man of refined taste, of keen sensibility, endowed with a cultivated mind, gifted with a superior intellect, who must not keenly relish and duly appreciate and highly delight in the exhibition of productions of talent like that of the able artist whose works are now under consideration.

Call to mind for a moment some of the other departments of this art. Are the emotions they awaken so deep, so pleasing, so pure, so enduring, so high and so holy as those incited by a contemplation of that to which our attention is now directed? Not to speak of the representations of Venuses, Cupids, Bacchanals, Graces, and other similar subjects, against which, however, the propagation of a crusade is not by any means intended, to what extent, and in what way, and to what end is the mind impressed by those figures in which are seen even the grandeur of Angelo, or the grace of Raphael or Guido, or the harmony, force and sweetness of tints and tenderness and delicacy of pencilling of Titian, or the strong contrasts of Rembrandt, or the richness of Rubens, with his mellow pencil, bold and easy strokes, living carnation, depth, transparency, and harmony of coloring, and strength of style, or the dignity and richness of composition in Paul Veronese, or the harmony of Corregio, or the delicacy of Vandyck, or the wildness of Salvator Rosa, or the action of Wouvermans, compared with those pleasing, quiet, deep, intense emotions, or rather it may be said reflections, which are awakened by the contemplation of the skies and some of the finer water views of Salmon? The feelings with which we dwell on these are widely different from those incited by the banditti of Salvator Rosa or the battle pieces of Wouvermans; they differ as widely as those consequent on the perusal of the battles of Homer and the Seasons of Thomson, a work which of all productions of the pen in poetry or prose, in despite of the judgment of him of Roanoke, I would next to the Bible first snatch from the final conflagration.

OBSERVER.

(*To be concluded.*)

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 7, 1835.

BENEVOLENT SOCIETIES OF BOSTON.

The First Annual Report of the Association of Delegates from the Benevolent Societies of Boston, by the Rev. Dr Tuckerman, as chairman of the Committee for making the Report, is one of the most interesting and instructive documents upon the difficult subject of relieving the poor, that has come to our knowledge. The Association is planned with great wisdom. It consists of a combined representation of twenty six societies, twenty two of which have for their object the collection and distribution of alms; two are for the support of Infant Schools, and two are for the employment of the female poor. These Societies report, through their several delegates, to the association, "the names and residences of the poor whom they have visited and assisted, and generally the kind and amount of the assistance given, and the character and claims of those whom they have visited." The names are then entered in a book, alphabetically, with the circumstances, so that it may be seen at once what has been done in each case. And while the independence of each separate society is fully recognized, great advantage is gained by the knowledge which each obtains of the doings of every other. Thus the greatest checks are placed against a waste of alms, and against inequality in bestowing them, which can be devised. Out of 765 families which were assisted from Oct. 1834 to Sept. 1835, 398 families, more than one half, were assisted but once, and only 129 families more than twice. These are results which could not have happened, if the twenty four societies for the relief of the poor had each acted independently, and without the knowledge of the other. There would have been, in all probability, a great inequality and a great waste.

OBJECTS OF THE ASSOCIATION.

These are declared to be "in very general language, first, the remedy and prevention of the abuse of alms; and, secondly, the most effectual relief of the suffering poor." The difficulties in the prevention or in the cure of abuses of almsgiving are not overlooked or treated as slight matters. They have always existed, and the nearer that charitable associations have approached to public provisions for the poor, so that the poor feel an absolute claim upon them, the greater have been the evils; for public systematic support of the poor, in whole or in part, has usually operated as a bounty on pauperism and promoted its increase. It is a leading principle of the author of the Report before us, that "no permanent improvement of the outward condition among the poor is to be looked for, but through an improvement of character," and that, though the resources are within themselves, yet "they need enlightenment respecting these resources more than alms."

It is therefore regarded as an abuse of almsgiving to bestow assistance upon those who will not labor, upon the intemperate and the wasteful. And indiscriminate almsgiving has often led not only to idleness and to a feeling of dependence which soon loses all its painfulness, but "it has encouraged the grossest deceptions imposture and recklessness." It is only by a careful moral inspection, by mingling experience with open-handed charity that these evils can be avoided, nor then, perhaps, wholly avoided. "The grand danger" says Dr. Tuckerman, "of systematic and established provisions for the relief of the poor, whether in the form of Poor Laws, or of Charitable Foundations, or Societies, is in their tendency to deprave the poor, and thus indefinitely to extend and perpetuate poverty." He does not believe that the wisest administration of associated or public charities can avoid the evils he mentions, without rousing moral feeling, a sense of character. Facts on this subject are all-important. To say nothing of England, where poor laws are often quoted for their ill operation, we take examples cited in the Report from Scotland.

The following statements exhibit in striking contrast the different effects of voluntary charity and of that derived from legal assessment, or poor rates.

In his examination before "the Select Committee on the State of the Poor in Ireland," Dr Chalmers said, that the total number of parishes in Scotland is between nine and ten hundred. Public assessments for the poor have been introduced into one hundred and fifty-two of these parishes; the principle of assessment having first been applied in those parts which are contiguous to England. In the unassessed parishes, the chief fund for the relief of the poor is derived from collections at the church door. There are occasionally other funds, however, as interest upon small sums of money left to the Kirk Sessions. In the great majority of these parishes, the administration of the funds thus obtained for the poor may be said to lie solely with the ministers and elders. From a comparison of nine parishes which are under the operation of poor laws, and containing twenty-four thousand seven hundred and forty-three souls, with nine in which no compulsory provisions are made for the support or relief of the poor, and containing twenty-four thousand two hundred and forty-two souls, it appears that the ascertained public expenditures for the poor in the last named class,—that is, of unassessed parishes, was £464, 14*s.* 1*d.*; and in the first named, or the assessed parishes, £4920, 10*s.* 6*d.* In other words, the population of these assessed parishes was only five hundred and one more than that of the unassessed; and the difference of public cost for the poor in the assessed was £4455, 16*s.* 4*d.* more that in the unassessed parishes. The question arises, and was proposed to Dr Chalmers, "how is this great difference to be accounted for?" His reply was, "there is no other circumstance I can assign for it, than the mere existence in one set of parishes, and the non-existence in the other, of a compulsory provision."

There is also a decided difference in favor of voluntary charity, in regard to the natural affections of kindred. It is stated that in those parts of Scotland where parochial charities, depending upon voluntary contributions, are depended upon, to the exclusion of rates, there is more self-dependence on the part of the poor, and more readiness to relieve their necessary wants on the part of those who are able to do it, by private aid; and, at the same time, far greater family affection. "There is not a more familiar spectacle in our cottages," (it is said in relation to those parishes in Scotland where there are no poor rates) "than the grandfather harbored for life by his married children, and remaining with them for years, the honore dinmate of the family;" and "the desertion of parents by their children would be blamed as the most monstrous and unnatural of all things." Similar testimony is given in favor of the Irish. But in England where one portion of a family is paid out of the poor rates for the maintenance of another, "husbands have threatened to abandon their wives, and children their parents unless more money should be allowed them." "The evil of the *amount* of the poor rates, it is said, sinks into insignificance when compared with the dreadful effects the system produces upon the morals and happiness of the poor."

We propose to recur to this valuable Report again, in order to show how the associated benevolent societies avoid almost wholly the evils which have arisen from the abuse of well intended poor laws.

PUNISHMENT OF DEATH.

We have inserted on our first page a long communication on this subject. The writer differs from us in some of his comments on scripture and in the results of his inquiries and reasonings. But our whole object is to come at the truth; and if we are wrong we hope the public will not be on our side. It would not we think be difficult to show that our correspondent in the course of his argument upon scripture concedes so much, that he has left little if any ground to stand upon; and in some points he has not correctly interpreted the remarks made by Mr Willard in the Senate.

Mr W. did not inquire at all whether Cain's crime was "meritorious of death;" but our correspondent J. T. represents Mr W. as arguing that it was not. Mr W. cited the example to show that the punishment of death was not fixed by an immutable divine law; and he might have cited other examples of different capital crimes under the Mosaic dispensation to the same effect; examples in which the offenders were not punished according to the penalty of the law. It was no part of Mr W.'s design to ascertain whether any crime was or was not deserving of death. The question with him was whether it was right, on the whole, under any circumstances to inflict that punishment, until it had been proved that other punishments were unavailing.

Again, our correspondent objects to Mr W.'s contrast of the Old Testament and the New on the subject of punishment. If contrast is too strong a word, difference may be substituted. It is very certain that in the words of Christ,—'It hath been said by them in old time an eye for an eye and a tooth for a tooth, but I say unto you resist not evil,' there is a contrast, an antithesis or striking difference between the old and the new precept. And yet Mr W. by strong implication at least maintained, as he would always maintain, that God cannot contradict himself. Our correspondent J. T. will not say that the precepts quoted mean the same thing. The material point to be regarded by us, in maintaining the consistency of God, in his laws, is that he aims at the same great moral purposes in the discipline of mankind, under every dispensation. In the means adopted he may vary with the varying condition of man. It cannot be concealed that from the first history of man downwards, and through the whole history of the Israelites, the sanction of the divine laws were chiefly (some say entirely) outward, sensible, temporal. In the manifestations of himself through Christ, on the contrary, the sanctions are mainly eternal; the temporal is never thought worthy to be compared with what is hereafter to be revealed. If therefore in former dispensations, punishments upon the ground of an equivalent, and executed in a summary manner, were suited, as we must needs suppose they must have been, to the people and the times; God does not contradict himself, by inculcating in another dispensation, at a remote period afterwards and for another people, that forbearance which pervades Christianity throughout.

But we stop here lest we should forget that we are not replying to our correspondent's remarks. Our purpose for the present is merely to correct the two important mistakes into which he has fallen, respecting Mr W.'s reasoning.

SALEM MEETING.

A meeting was held in the town of Salem on Friday 28th ult. in obedience to an invitation signed by about two hundred citizens, to the following effect:

The citizens of Salem—the friends of order—who are desirous to preserve the quiet of families and the peace of the town, and to maintain the authority of the laws, and to adopt such voluntary measures as may be necessary for that purpose, are requested to meet at the Town Hall, on Friday afternoon, at 3 o'clock.

We learn also from the Salem papers that advertisements were put up by other persons, in different parts of the town, calling upon the friends of order to meet at the same time and place "to denounce foreign agitators, fanatics," &c. The consequences were such as might be expected. The citizens came together with very opposite feelings and views, and great confusion and disgraceful violence ensued. After a chairman was elected, Mr Phillips, in behalf of those who first called the meeting introduced several Resolutions with a preamble, the basis of which is the "supremacy of the laws" and the maintenance of their authority, in opposition to the "measures of violence which the laws forbid," such as the good people of Salem had been called to witness and deplore. The great principle is asserted in the Resolutions without qualification, to be maintained as a matter of duty; and while they express reliance on the magistrates and other peace officers of the town for the performance of the duties which the laws require of them, these Resolutions also pledge the services of citizens, as armed volunteers, ready, at the summons of legal authorities, to repair to scenes of riot and disorder and assist in the suppression of them.

A soon as Mr Phillips' Resolutions were read, Mr David Pingree moved others as a substitute, which were wholly confined to the subject of the discussion of slavery and of the conduct of the Abolitionists; matters which Mr Phillips expressly avoided in his Resolutions. The first of Mr Pingree's Resolutions acknowledges the "right of any citizen or body of citizens to discuss the question of slavery" in the fullest terms, but recommends to the citizens to abstain from attending such meetings and from a suppression of them by force. The second Resolution declares "the agitation of the subject of slavery inconsistent with our duty to the south," &c. and denounces foreign emissaries, fanatics, &c. as endangering the Union.

Mr Pingree's third Resolution, as it originally stood, forms a climax to the second:

Resolved, As friends of the Constitution which was adopted as a compromise of the conflicting interests and opinions of the several States, we will discountenance by every legal mode in our power the attempts of the Abolitionists "to alienate one portion of the Union from the rest," [and will therefore hold every one who shall obstinately continue to encourage and abet them, as virtually guilty of Treason, and will avoid as much as possible all intercourse with him in the several relations of life, until he shall abandon a course so fraught with evil to our common country.]

Mr Cummins supported the Resolutions of Mr Phillips in a speech which was most disgracefully interrupted by noise, hisses, and clamor; and after ineffectual attempts to finish his remarks, Mr Phillips withdrew his Resolutions.—He took occasion, however, at the same time to address the assembly, which he did says the 'Landmark,' in a strain of thrilling and powerful eloquence which chained the undivided attention of the vast auditory, awing even the spirit of disorder into breathless silence.

Mr Pingree's Resolutions were passed, however, with the exception of the clause in brackets; and after the part of the Assembly which forced their passage had retired, Mr Phillips' Resolutions were adopted. It is deeply to be lamented that the efforts of the friends of the supremacy of the laws should thus be weakened, if not defeated.

FOR THE REGISTER AND OBSERVER.

NEW CHAPEL.

MR EDITOR,—I was glad to see in the last Register, a communication with regard to the erection of a Chapel for the Poor, on the New Land. A larger building has long been needed. In this part of the city, much good has already been done, and much is now doing; but with a commodious Chapel, the means of doing good would be greatly increased.

The present Chapel is small, the wants of the poor are great. They crowd to the place, and many are obliged to return home for want of room. They are anxious to listen to the words of truth; but there is no place for them. Their Pastor visits them through the week, they love him, they strive to hear him on the Sunday, and they have to go away, because "the Chapel for the Poor" is not large enough to hold the poor who are willing and ready to come.

If the poor who here wish to attend worship had as much money as they have good will, they would pay for the Chapel themselves. But they cannot do what they would. All that is asked then, (by those who are willing to labor and do every thing they can,) is a building to preach in, that the poor may come without money and without price, and hear of Him who came to seek and to save that which was lost, and to bring to them glad tidings of great joy.

Seven thousand dollars will erect a Chapel; but even ten or twelve could be well laid out. The Catholics have lately finished in this section of the city, a large and costly church (and perhaps this is well,) but there are many of the poor, who prefer a different kind of preaching. They hunger and thirst for it. This chapel will in some measure satisfy the want. Shall it be erected?

Yes, we may well say it will, and that quickly; for if the merchants of this city, the kind and the benevolent, feel that it is to do good, they will give.—All then we ask is—that the subject may be duly considered, and if the object is thought good, let the necessary aid be given. A plain, simple building can easily be raised, provided every one will do his part.

Let us then, if we value the gospel, do something now that its truths may be spread. Let us, if we have compassion for the *sorrowful*, give them this means of religious comfort. All that they ask is, to be lighted to heaven. Shall we not gladly hold up the lamp that God has placed in our hands?

This is not a matter of experiment. It is not mere theory. The present chapel was built for Dr Tuckerman, whose great success in doing good, is now known both in this country and Europe. The poor love him, as their warmest friend, they look up to him with sincere respect as their adviser. Now that Dr Tuckerman has enfeebled himself by his unwearied labors; the Rev. Mr Gray is no less ardent in the cause of Christian philanthropy. He is spending his health, his strength, ay, and his very life, to benefit the poor. And is it to be wondered at, that after the labors of two such men for so many years, a larger chapel is needed? We trust that a building will be soon reared which will do honor to the Christian Church.

R. C. W.

SUFFOLK CONFERENCE.

This appears to be an association of Orthodox Congregational Churches for practical religious purposes. It comprises the Churches of that class in Boston and several neighboring towns, and admits to its meetings, delegates from other conferences and sends delegates to them in turn. Whether the system extends through the Commonwealth or not we do not know; but there are similar Conferences in Norfolk, Middlesex and Essex counties &c. The meeting of the Suffolk Conference took place on the 28th ult. and its proceedings are published in last week's Recorder. No reports are given of the condition of individual churches; their general condition is described as follows; a description, vague and unsatisfactory; but more intelligible perhaps to those for whom it is written, than to the uninitiated in its peculiar phraseology.

REPORT ON THE STATE OF RELIGION.

It appears that the state of these churches and of the churches connected with other conferences, which have been represented here to-day, is far from what it ought to be; and far from what it must be, before Zion can look forth like the morning. While the great Head of these churches appears to be smiling on their temporal condition, their spiritual state seems to indicate the hidings of his countenance. While a few of them are blest with some indications that the spirit of glory and of God is resting upon them, the greater part can only mournfully exclaim, 'O that it were with us as in months past.' Churches embracing thousands of souls, who, by the most solemn covenants and the most overwhelming obligations, are held to be wholly the Lord's, ought to do great things for Christ. Beyond all doubt, they have reason to return unto the Lord, and see if he will not heal their backslidings. They have reason to abase themselves most deeply; and with the profoundest humility and self-renunciation, to weep and wrestle, and plead, till God shall come forth in his strength, and appear in his glory, and build again Zion.

ENGLISH BIBLE.

A valued friend of ours, as well as a learned antiquary and distinguished Bibliographer whose attention was attracted by an advertisement in the Register for procuring Tyndal's, Coverdale's, or John Rogers's (commonly called Thomas Matthew's) vernacular version of the Bible, has given us the following notice of a version in his library, of a little later date.

BIBLIOGRAPHICAL NOTICE OF A RARE EDITION OF THE BIBLE.

In the year 1583 LAWRENCE TOMSON, an under Secretary to Sir Francis Walsingham, pretended to make a new version of the New Testament, together with Beza's notes, which he dedicated to Sir Francis, and it was printed in 1583; but it seldom varies from the Geveva translation. Mr. Wood tells us (in the Athenæ Oxonienses, Vol. 1 col. 297,) that there was another edition in 1589."—[*Bibliotheca Literaria*, 1722, part IV. page 14.

It bears this title —"The New Testament of our Lord Jesus Christ, translated out of Greek by *Theod. Beza*; with brief summaries and expositions upon the hard places by the said author, *Joac. Camer*, and *P. Loesler*, *Villerius*. Englished by *L. Tomson*, together with the annotations of *Fr. Junius* upon the Revelation of *S. John*. Imprinted at London by the deputies of Christopher Barker, printer to the Queen's most excellent majestie, 1599." 4to. There are added a brief table of the interpretation of Proper names: and the book of Psalms in metre by Sternhold and Hopkins.

With this second edition of the New Testament was printed the whole of the Old, bearing this title;—"The Bible translated according to the Ebrewe and Greek, and conferred with the best translations in divers languages, with most profitable annotations upon all the hard places, and other things of great importance, as may appear in the Epistle to the Reader. Imprinted at London by the deputies of Christopher Barker, printer to the Queen's most excellent majestie. 1589."

There are several engravings interspersed with the letter press, of the Old Testament, illustrating Jewish Antiquities, &c.

ASSEMBLY'S CATECHISM.

We have more than once expressed our surprise that the shorter Catechism, which had become to a great extent disused in the New England Churches, should, after all the modification which Calvinism has undergone among those who are denominated Orthodox, be attempted to be revived. The attempt is signalised by considerable zeal in some quarters, and is acquiesced in with silence, or coolness, or timidity in others.

The Conference of Orthodox clergymen in Kennebeck county, Me. have *Resolved* that the most pernicious errors have arisen from the neglect of family religion. And how are these errors to be removed? By teaching the Westminster Assembly's Shorter Catechism in Sabbath Schools and families. If the Rev. divines who have adopted this strange expedient, wish to puzzle and confound the infant mind and produce skepticism in the minds of teachers, they could not have proved themselves wiser in their generation. We fully concur with the Editor of Zion's Herald, in his remarks upon the proceedings of the "Kennebeck Conference." They are here subjoined.

If we wished to make our child an Infidel, or bring it under the influence of the other *pernicious errors* of the age, we would indoctrinate it with the sentiments of the *Westminster Assembly's Shorter Catechism*. It should be its morning, noon, and evening exercise.

Would it not be well for the Conference to amend the resolution at its next session, and substitute the word "BIBLE," for the Catechism?

JUDGE STORY'S DISCOURSE.

Of this Discourse on the Life, Character and Services of Chief Justice Marshall, recently published, we have room only to say, that those who heard it, will rejoice in the opportunity to read it, and will rise from the perusal without disappointment; and those who did not hear it will find in it a most interesting narrative of the life of one of the greatest men of our country, skilfully interwoven with its history from the crisis of our colonial troubles to the present period, in the character of a soldier, a statesman and guardian of constitutional law. It is fortunate for the community that the memory of so great and good a man who has ceased from his labors, has been dwelt upon by a biographer so perfectly competent to estimate and to describe his life and character. We shall hereafter copy portions of the character of Judge Marshall, as given by Judge Story, for the benefit of such of our readers as may not have access to the Discourse.

MR EVERETTS ADDRESSES.

Of Mr Everett's Addresses at Amherst College and at Bloody Brook, which we have read with great delight, we must content ourselves at this time, with saying, that they are not only wholly appropriate to the occasions, but that they are remarkable for that rich and varied illustration, which the author's fertile mind and extensive learning and information furnishes with such copiousness and gracefulness, that it appears like the casual products of his every day's walk.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the A. U. A. requests us to state, that an Auxiliary Association has been formed in Prospect, Me.—William A. Stone, Esq. Agent: and that another has been formed in Ellsworth, Me.—Joseph A. Wood, Esq. Agent.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

NATHAN LAKEMAN.

In the decease of Mr L. the community of which he was a member, has lost one of its brightest ornaments and its best hopes. Possessed of a vigorous and active mind, he applied himself diligently to the acquisition of knowledge and the pursuit of truth; and engaged with readiness and with good success, in all useful measures for promoting mental improvement and social happiness. He was particularly a lover of religious truth; and is known to have sought after it with great care and eagerness—with a mind tremblingly alive to its importance and sincerely desirous to examine with candor and impartiality every system presented before him. Nor did he hold the truth which he embraced, in unrighteousness. He suffered it to have its proper influence upon his heart and life. He bore a willing testimony to the religion of Jesus, both privately and in public,—by his uniform manner of life and the habitual seriousness of his temper, and by a solemn confession before the world. He was a decided Unitarian. He was deeply interested in all the means of disseminating those religious sentiments in accordance with his own; not however, with the feeling of party zeal, but with the noble desire to present to others those views of Christianity, which he conscientiously believed to be best adapted to convince the understanding,—to satisfy the wants of the heart, and to promote vital piety. In his own mind these views had excited a filial reverence for his Maker, an ardent love of his Savior, and earnest aspirations after high attainments in moral purity and exalted virtue,—the effects of which were visible in his whole character. His life was marked by singular purity and tenderness of affection, and great simplicity and kindness of manners,—by the strictest regard to conscience—by warm, confiding and active piety, and by a constant improvement in excellence. And it was one of his strongest desires and most cherished hopes that others might experience the power and consolation of truth, which he felt and enjoyed, and prized above all price.

In his domestic and social relations, the memory of Mr L. will long be tenderly cherished, and his death sincerely lamented. In him were treasured up the dearest earthly hopes of many hearts. He was an affectionate husband, a faithful son, a kind brother, a warm and constant friend. For his devoted attachment—his tender regard to their happiness—his self-sacrificing exertions for their good and for the salutary moral influence of his example, he was truly worthy of the love, which he shared while he lived, and of the tears which are now shed for his death.

To the monied Institution, which he served, he was an invaluable agent: indefatigable in attention to his duty and scrupulously faithful in the execution of every trust.

As a Citizen, no one felt a truer regard for the best interests of the community, none contributed more largely to the promotion of the public welfare. He employed his whole ability and influence for the diffusion of correct principles, and the encouragement of virtuous habits. He was not seldom the contributor of well-written and valuable articles in our public journals. From these, his genuine modesty induced him to withhold even the initials of his name; and many of his friends have been instructed and essentially benefited by the productions of his mind, to whom the fact has never been known that he was the author of them. His uncorrupted integrity, his strict regard to religious principle in every act of life, secured to him a high measure of the public confidence and esteem;—and by no one was the gift ever more fully repaid.

As a member of the Unitarian Church in Danvers, his loss is severely felt and will be irreparable. He was devotad to its prosperity.—He engaged with activity in the Sunday school; and was ready to use every power and lend every possible aid to the maintenance of that form of worship, which he most approved. He regarded life as a scene of moral and religious trial, and he not only placed himself in the way of moral and religious improvement, but was fully sensible of his responsibleness for the results of this trial to his soul. He was regular in the practice of family and *secret devotion*. In health, he was a constant, devout, and attentive worshipper in the house of God. For several years, he had been a sincere and worthy attendant at the table of the Lord;—anxious to acknowledge and to honor the Savior, whom he trusted and loved, to drink into his spirit, to keep his commandments and to be conformed to his image. The benefit of his example in these respects has not been unfelt, and will not be lost.

The disease, by which he was removed from the world, had been long seated in his frame. He was aware of its existence, and early learned to limit his expectation of life to a few years at the most. His health did not however interrupt the active discharge of his duties, till within a very few weeks. Sensible that the shadows of death were now settling upon him, he remained perfectly unalarmed and tranquil: and lest he might give additional pain to his family and friends, by expressing his own apprehensions, he yielded to the power of the Destroyer with a seeming unconsciousness of his approach. But, in truth, he was not ignorant of the decay of nature; he was ready to die; he felt that his work was done, that his "Witness was in Heaven, his record with the Most High;"—and he looked wistfully onward through the dark valley to the regions of Eternal light and life, to which it conducted. Death's work was gently but most rapidly finished. With little previous pain and without one final struggle or pang, our friend was mercifully released from the body and the world, and has gone, we confidently believe, to rest in the bosom of his Father and his God.

Such men can ill be spared from any community; but when it pleases God to remove them, their virtues should be exhibited to others. We would hold up to view the character of Mr Lakeman, as one well worthy to be admired and copied. We would particularly present it to the young, as an instance of the highest degree of moral and religious worth, of honorable attainments in literature and general science, and of distinguished means of usefulness, acquired, without any peculiar early advantages, and in despite of many formidable obstacles, by a faithful employment of his natural powers, and a conscientious improvement of his moral and religious privileges. We would commend his characterto all who love, honor, and cherish truth, virtue and piety, for their encouragement. We would earnestly call upon all to imitate his example, to spend life wisely, so that they may meet its close with as little to regret in the past or to fear in the future; to follow virtue and piety, so that while living, they may secure the confidence and affection freely accorded to his worth,—and that when dead, their names like his, may be held in sacred remembrance.

"The memory of the just is blessed." "The righteous hath hope in his death." "Write, blessed are the dead, who die in the Lord;—Yea, saith the Spirit, for they rest from their labors and their works do follow them."

Danvers, Nov. 3d.

INTELLIGENCE.

DOMESTIC.

Massachusetts Legislature.—The Legislature was prorogued on Wednesday last, to the Thursday preceding the first Wednesday in Jan., after acting upon the whole code of revised statutes. They were signed by the Lieutenant Governor, not without an expression of reluctance, in consequence of the repeal of the law, in part, respecting imprisonment for debt.

The two houses finally agreed in passing the former act for collecting tolls on Warren Bridge, with an addition, reserving the tolls for the uses of that bridge and for the payment of any indemnity in law or equity that may be found due to Charles River Bridge; and with a proviso, that if the city of Boston and the town of Charlestown shall before the Act expires, give bonds for the maintenance of the Bridge, and for securing the Government of the State and proprietors of the Bridge from damages &c., to the satisfaction of the Executive, the Act shall cease.

Census of Boston.—The following is the result of the census of this city, now nearly completed. The total gain in ten Wards is 15,487, which, added to the population of 1830, constitute an aggregate of 76,878, to which is yet to be added the increase of the two remaining Wards, 5 and 11, so that the total population of the city at the present moment will fall but a very little short of 80,000, or an average increase throughout the city of 30 per cent.

Census of Newburyport.—A census of the town of Newburyport has just been taken by a committee of citizens of that town. The number of inhabitants is found to be 6626, being an increase of 228 since 1830. Newburyport has we believe the smallest extent of any town in the Commonwealth.

Circus on Washington Street.—In Board of Aldermen, on Monday, the Committee to whom was referred the remonstrances against the license of a Circus on Washington street, reported, that in conformity with the wishes of the remonstrants, a time be appointed for the hearing of the parties concerned. Accepted, and Thursday, 12th inst. 10 o'clock A. M. assigned for that purpose.

Western Railroad.—A correspondent of the Daily Advertiser, after showing the immense advantages the city of Boston would derive from the Western Railroad thus appeals to the capitalists.

I would ask the owners of real estate and the capitalists of Boston, whether it is not *good economy*, to raise two millions of dollars, for the sake of bringing into Boston the benefits of a natural line of communication, which figures cannot estimate, and an artificial line, which we could not construct ourselves, under thirty millions of dollars?

Salem Lighthouse.—The publication of the Lighthouse has ceased. By an agreement of the editors of the Lighthouse we are authorised to supply those who have paid in advance with our paper to the amount of the balance due, or to remit the balance in money, in all cases where it is desired.—*Salem Gazette.*

War in Texas.—It appears from accounts from Texas received by way of New Orleans, that a Mexican Army is marching upon that province, and that the people of the place have taken up arms to resist the invasion, and that some of our citizens are taking public and decided measures to aid the Texians.

Paper Making.—It has been ascertained that the vegetable fibres of certain kinds of peat or turf may be used to make paper. 18 lbs of pure white fine pulp may be procured from 100 weight of the raw material.

Anthracite Coal.—The consumption of this species of coal has become immense. For the proof of it, view the pile on the western abutment of the Lowell Rail Road Bridge. From this yard, coal is delivered in the city, as well as in the neighboring towns. It was there, that with great satisfaction the writer, for the first time in this quarter, saw coal handled with a fork in lieu of a shovel. All consumers of the article must have noticed the inconvenience, as well as loss, in having a portion of every load, coal dust, which is consequent on handling coal with a shovel.

The object of the writer is to suggest another improvement in the coal trade, which will be found very convenient and at the same time economical. It is to have the coal carted and delivered in sacks, as it is done in London.

This suggestion shall not be lengthened in explaining the economy and convenience of the change. It is submitted to the consideration of the venders of Anthracite Coal.

Sales of Land in Cambridge.—About thirteen acres of land in Cambridge, lying between the mansion house of the late Judge Dana and a house lately erected by Hon. Heman Lincoln was sold a few weeks since to a small company of gentlemen for $10,000. It was laid out by them into thirty one building lots and sold at auction on Monday last for more than 22,000. The average price, after deducting the ground taken up by spacious streets, was more than five cents a foot. The lowest price for a lot was 2 and 7-8 cents a foot and the highest 9 cents.

FOREIGN.

London papers have been received to Oct. 7th and Paris papers to Oct. 2.

England.—We find no political news of importance. The following notice of the intended celebration of the third centennial period since the printing of the Bible is taken from a Liverpool poper.

Sept. 30.—*The Fourth of October.*—The three hundredth year of the printing of the Bible will be celebrated here and in other places throughout the kingdom in the course of the ensuing week. By every lover of his species—every believer in the truths of Christianity, this event must be viewed with feelings of the most sublime description, linked as it is with the highest honor of England, and the loftiest destinies of mankind. It is truly a proud reflection for Englishmen, that they enjoy the blessings of a free and unadulterated Bible, though their poor benighted brethren in Ireland may not take it into their hands, unlicensed, without committing a crime, not to be pardoned even on confession. Nor must it be forgotten that to the art of printing, and the efforts and liberality of Englishmen, we owe the circulation of about 8,000,000 copies of the Scriptures, which have been distributed to various parts of the globe and in various languages, by the Bible Society alone.

The London Gazette of Sept. 23d, contains the following announcement:—"The King has been graciously pleased to nominate and appoint Henry Stephen Fox, Esq. now his Majesty's Envoy Extraordinary and Minister Plenipotentiary to his Majesty the Emperor of Brazil, to be his Majesty's Envoy Extraordinary and Minister Plenipotentiary to the United States of America."

France.—The King and royal family of France had gone to Fontainbleau. Tribunals of censorship had been organized in all the towns in which there is a theatre, and in which designs and caricatures are executed. Louis Phillippe had been hung in effigy at Lyons, during the night, and the perpetrator had not been discovered.

Spain.—Despatches of the 23d of Sept. have been received at the Foreign Office in Paris, from M. de Rayneval, the French Ambassador in Madrid, in which a most alarming account is given of the state of things in that capital. The excessive exertions of M. Mendizabal had injured his health, and he had not been able to apply himself with his accustomed energy and perseverance to the great object he had undertaken. Gen. Alava had accepted the Foreign Department *ad interim*, but it was believed that he could not, or would not remain in the Ministry.—The chief difficulty which M. Mendizabal had to encounter in constructing his Cabinet arose, according to the French Ambassador's account, from the jealousy of English ascendancy. His excellency further states, that the corps of 3000 men, despatched a few weeks ago by the late Minister at War towards the confines of Andalusia, under General Latre, for the purpose of overawing the armed bodies in the southern provinces who threatened to march on Madrid, had, in place of offering the Andalusians any resistance, adopted their standard, and were on their return towards the capital. This force, which had thus increased to about 15,000 men was under the command of Senor Pizarro, better known in the Cortes as the Conde de las Navas, and one of the most violent of the exaltado party.

The fermentation in Madrid is described as having been extreme.

Gen. Mina has been appointed Captain-General of Catalonia, and on the 22d Sept. when the news reached Barcelona, the city had been illuminated, and Riego's hymn had been sung at the theatre.

Despatches received in London from Spain dated 28th Sept. are highly favorable to the Queen's cause. Several of the provincial juntas, since the change of ministry have shown a readiness to submit to the central government of Madrid, and some of them have manifested great enthusiasm in favor of the Queen.

Palaforo has been appointed Captain-General for Arragon; Espinosa, for Andalusia; and Quiroga, for Grenada.

Italy.—Leghorn, Sept. 18th.—The Cholera has greatly diminished here, particularly in the central parts. The disease has spread towards the north west, and subsequently to the south east. In the latter direction it has ravaged Montenovo and Rosignano, 18 miles from this city. The communications with the rest of Tuscany are free, although the disease has not extended so far as Pisa. It spared no class nor sex in this place, however; its ravages were principally among the poorer portions of the population, singling out comparatively few victims on the large and freely ventilated parts of the town. The states adjoining Tuscany have adopted a most rigorous system of exclusion with regard to us. It is now almost impossible to travel in Italy. The steamboats no longer touch here. The navigation at Civita Vecchia is consequently more active, but the most abundant objects of importation consists of monks and religious persons from Spain.

MARRIAGES.

In this city, by Rev Mr Ripley, Mr Jos. L. Richards to Miss Mary G. daughter of John Ballard, Esq.

In Chelsea, by Rev. Mr Alger, Stephen Merrill to Miss Eliza Wyman.

In Medway 28th ult. by Rev Mr Bailey, Mr Paul B. Clark of Franklin, to Miss Abagail Ann Wheeler, daughter of Capt. Lewis Wheeler, of Medway.

In Marblehead, on Wednesday morning, by Rev. John Bartlett, James Dutton Russell, Esq. to Miss Sarah Ellen, youngest daughter of the late William Hooper, Esq.

In Plumstead, Eng. Oct. 1, Mr Nath'l P. Willis, formerly of Boston, and one of the editors of the New York Mirror, to Miss Mary, daughter of Wm. Stace, Esq. of the Royal Arsenal.

DEATHS.

In this city, Hon. Calvin Sauger, of Sherburne 67.

In Danvers, Nathan Lakeman, Esq. Cashier of the Danvers Bank, 31.

At Natchitoches, Louisiana, Sept. 15th William J. Seaver, Esq. aged 42. Mr Seaver was a native of Worcester.

In Hartford, Conn. 24th ult. Mr Moses B. Stuart, son of Professor Moses Stuart, of Andover, Mass. 22. Mr S. was pursuing the study of the Law, when attacked with the disease which terminated his life. He was a young man of high promise, possessing a warm and generous heart, and endowed with a very superior and well cultivated intellect, which he was applying assiduously to his profession. His death, at a distance from his home, in the spring time of his hopes, energies and usefulness, has occasioned among his acquaintances a universal feeling of grief.—*Hartford Times.*

ENGLISH ANNUALS FOR 1836.

FRIENDSHIPS Offering and Winter's Wreath, a Christmas and New Year's Present for 1836.

Also—Fisher's Drawing Room Scrap Book for 1836 with poetical Illustrations by L. E. L. Just received by James Munroe & Co. Boston Bookstore 134 Washington st. n 7

EVERETTS BLOODY BROOK ADDRESS.

JAMES MUNROE & Co. have just received an Address delivered at Bloody Brook in South Deerfield Sept. 30th 1835 in commemoration of the fall of the Flower of Essex at that spot, in King Philip's War, Sept. 18, 1675 (O S.) Published by request. Boston Bookstore 134 Wasington st. n 7

THE RELIGIOUS SOUVENIR for 1836. Just received by James Munroe & Co. Boston Bookstore 134 Washington st. n 7

STORY'S MISCELLANEOUS WRITINGS.

JAMES MUNROE & Co. have this day published the Miscellaneous Writings, Literary, Critical, Judicial and Political of Joseph Story, LL.D. now first Collected in one vol. 8vo. Boston Bookstore 134 Washington st. n 7

NEW AMERICAN ANNUAL.

THE MAGNOLIA for 1836. Edited by Henry W. Herbert, embellished with splendid engravings of American scenery. Just received at the Boston Bookstore 134 Washington st n 7

GELL'S POMPEII.

POMPEIANA: the Topography, Edifices and Ornaments of Pompeii the result of excavations since 1819 of Sir William Gell N. A. F. R. S. and F. S. A. in two vols. Just received by James Munroe & Co. Boston Bookstore 134 Washington st. n 7

EVERETTS AMHERST ADDRESS.

AN address delivered before the Literary Societies of Amherst College, August 25th 1835 by Edward Everett, published by request. For sale by James Munroe 134 Washington st. n 7

FISHER'S Drawing Room Scrap Book for 1836 with Poetical Illustration by L. E. L. This day received at James Munroe & Co. Boston Bookstore 134 Washington st. n 7

THE SCRIPTURAL INTERPRETER,—Vol. V. No. 5—just published by L. C. BOWLES, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. xvi. 13—28.
Errors relative to the advantages to be obtained from the Old Testament.
An introduction to the Book of the Acts.
The Book of Job. n 7

STORY'S ADDRESS.

JAMES MUNROE & Co. have just published a Discourse upon the Life, Character, and Services of the Hon. John Marshall, LL.D., Chief Justice of the United States of America—pronounced on the fifteenth day of October, at the request of the Suffolk Bar, by Joseph Story, LL.D.
Boston Bookstoore, 134 Washington street. n 7

MRS HALE'S NEW WORK.

TRAITS of American Life, by Mrs Sarah J. Hale, author of Northwood, Flora's Interpreter, &c. Just received by *JAMES MUNROE & Co.*, 134 Washington street. n 7

MRS HEMANS' POEMS—new Ed. complete.

JAMES MUNROE & Co. have just received the Poetical Works of Mrs Felicia Hemans, complete in one volume—with a Critical Preface, by B. B. Thatcher. n 7

LIBERAL PREACHER FOR SEPT.

JUST published, at 147 Washington street. The Liberal Preacher for Sept. 1835, containing a Sermon by Rev. Joseph Field, of Weston, Mass.—"Contentment." n 7

THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the German or Bishop's by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by commnnicating it to the Editor of the Register. o 31.

SCHOOL TESTAMENTS.

THIS day received, a large lot of School Testaments, on good paper and type (from the American Bible Society's Plates) and strongly bound in cloth. This is the best school edition of the Testament in the market, and will be sold at a very small advance on the cost of manufacture. Also a good collection of quarto, octavo, and duodecimo Bibles, that are very strongly bound, and superior editions. For sale at unusually low prices.
RUSSELL, SHATTUCK & CO.
o 31. 121 Washington St.

DEWEY'S DISCOURSES 2D EDITION.

THIS Day Received and for sale by *JAMES MUNROE & Co.* Dewey's Discourses 2d edition, at One dollar.
oct 3 134 Washington st.

POPULAR SCHOOL BOOKS.

CARTER, HENDEE & Co., 131 Washington st. Boston, being extensively and almost wholly engaged in the publication of School Books, are enabled to offer to School Committees and Teachers, a list in the highest degree worthy their attention. The following are particularly adapted to the wants of our public schools.

1. The National Spelling Book, by B. D. Emerson.

This Spelling Book is used exclusively in the Boston Public Schools, and has been approved in New York, Pennsylvania, Maryland, and in the Western and Southern States.

2. Emerson's Introductory Spelling Book, for beginners.

3. The New National Spelling Book, by B. D. Emerson.

This book differs from the old (meaning the one now in general use) principally in the orthography of some disputed words. It is compiled to meet the wishes of several valued teachers, who approved the plan of its predecessor, as to its classification and plan for precisely pointing out the pronunciation, but who were reluctant to follow the orthography of Walker in all cases.

The publication of the former "National Spelling Book" will be continued, so that those instructers who prefer that edition, may still be supplied.

4 Pierpont's Series of Reading Books, viz—The Young Reader—Introduction to the National Reader—The National Reader,—and the American First Class Book. Three of these works are used in the Boston public schools; the two latter have been reprinted in England, where they are called better works of the kind, than any used in that country. If Murray's English Reader is discarded at home, should it not be in this country?

'All interested in the education of youth must feel highly indebted to Mr Barker for his reprint of that excellent and popular school book, the National Reader.'—*Cambridge (Eng) Press.*

'We hesitate not to say the National Reader is a most valuable manual of school literature.'—*Sheffield (Eng.) Iris.*

'In all respects we believe that it is superior to most of the collestions now in this country.'—*Aberdeen Scot. Observer.*

5. Worcester's Series of Reading Books, viz—A Second Book for Reading and Spelling—A Third Book for Reading and Spelling, with simple rules and instructions for avoiding common errors—and a Fourth Book for Reading and Spelling, with instructions.

The last work completes a series of books for teaching children how to read—The Primer, The Second Book, The Third Book, and Fourth Book. In the first three, spelling lessons are given with the reading lessons; but they are omitted in the Fourth Book because those who are able to read these lessons should use a dictionary for spelling, and for learning the meaning of every word which they do not understand. So far as the compiler and publishers have been able to learn, no one has used the Third Book, without being satisfied that the rules and instructions for reading, and for avoiding common errors, are of great utility. They are, therefore, continued in the Fourth Book, and greatly enlarged; and they constitute the principal difference between these and other school books for reading, which are now in use.

6. Smith's Practical and Mental Arithmetic—a work now adopted in very many of the schools and academies throughout the country. This work contains also a short system of Book-keeping, suitable for mechanics, farmers, and traders.

The publishers would urge the attention of teachers to this work, in the belief that it is a great and important improvement in the art of teaching Arithmetic.

It has lately been recommended by the Vermont and Rhode Island School Commissioners for use throughout those states, and it is also extensively used in every section of the country. It used in many places on the score of economy, aside from its intrinsic merit, it being one of the cheapest books extant, embracing all that is valuable in the two systems, mental and practical, at the usual price of a treatise on one.

7. Blake's Geography for Children, with 8 copperplate maps and 30 engravings.

8. Field's School Geography and Atlas. 'It is used in all the Boston public Schools.'

9. Walsh's Book-keeping, for common schools.

10. Goodrich's History of the United States, improved edition.

11. Questions to Goodrich's U. S. History, by Rev J. Emerson.

12. Parley's First, Second, and Third Books of History, the most popular series now in use.

13. Parley's History of Animals.

14. Hildreth's View of the United States.

15. Hildreth's Sequel to do.

16. The Historical Class Book, by Hon. Wm Sullivan.

17. Whelpley's Compend of General History, with corrections and improvements. By Rev. J. Emerson.

18. The Child's History of the United States, for schools.

19. The Young Astronomer, by Samuel Worcester.

20. Grund's Popular Lessons in Astronomy.

21. Vose's Astronomy, new edition.

22. The Little Philosopher, by Abbott. This is a valuable work for primary schools.

23. Bakewell's Philosophical Conversations, edited by E. Bailey, Principal of the Young Ladies' High School, Boston.

'This work is not intended, as the editor observes, to be a full treatise on the subject of natural philosophy. It is a series of familiar conversations, superior to any we have seen of this kind, except Miss Edgeworth's occasional specimens, which can be employed to introduce the pupil to this study. The Questions are intended, as all questions should be, to assist the scholar in examining himself; but we are happy to see that there are among them such as would puzzle the mechanical teacher, and force the parrot scholar to think. The notes of the American editor are valuable, and we are pleased with the plan of reprinting the figures interspersed through the work, in a separate form at the end, for the purpose of examination. We consider this a valuable addition to our library of School Books.'—*From the Annals of Education*, edited by W. C. Woodbridge.

24. Grund's Elements of Natural Philosophy, new and improved edition.

25. Grund's Elements of Chemistry.

26. Bailey's First Lessons in Algebra, used in the Boston Public Schools.

By a vote of the School Committee of Boston, Bailey's Algebra has been introduced into the Public schools of the City. From a great number of notices and recommendations of the work, in their possession, which are from teachers who have used the treatise in their schools, the publishers for want of room can only give the following.

From Teachers in the Boston Public Schools.

'We have used "Bailey's First Lessons in Algebra," in the public writing schools of Boston, respectively committed to our instruction, and can testify with confidence to its high value. The peculiar excellence of the work consists in its serving not only as a text-book, but in a great measure as a teacher. The plainness, simplicity and fullness with which the subject is treated, enable the scholar to proceed in the exercises understandingly, with little or no aid, other than that which is to be found in the pages of the book."

(Signed) P. Mackintosh, jr.
James Robinson,
Otis Pierce,
Abel Wheeler.

27. Key to do. for teachers.

28. Grund's Exercises in Algebra, and Key.

29 Holbrook's Easy Lessons in Geometry.

30. Grund's Plane Geometry.

31. Grund's Solid Geometry.

32. Woodbridges Geographical Copy Book.

33. Cleaveland's First Lessons in Latin.

34. Walker's Latin Reader.

35. Lempriere's Classical Dictionary, Boston edition—duodecimo volume.

36. Wanostrocht's French Grammar.

37. Bossut's French Word and Phrase Book.

38. Hentz's French Reader.

39. La Bagatelle, or Easy Lessons in French for Youth.

40. The Child's Botany, with copperplate engravings.

41. Studies in Poetry, for Female Schools, by Cheever.

42. Boston Reading Lessons, for primary schools.

43. Hall's Lectures on School Keeping.

44. Hall's Lectures to Female Teachers.

45. The Political Class Book, by Hon. William Sullivan.

46. The Moral Class Book, do.

Frost's Elements of English Grammar, with progressive Exercises in Parsing; recommended by the Boston Association of Instructers.

48. Parley's Arithmetic for Children, with numerous engravings.

This work is on a plan entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, [illegible] are accompanied by tales, anecdotes and explanations, and these are followed by a series of simple questions in Arithmetic, which the child is to answer.

This Arithmetic is immediately connected with and grows out of the amusements of the child. It is wonderful that a scheme so obviously useful, has never before been adopted in arithmetical books.

After the use of this work, the valuable and popular 'Mental and Practical Arithmetic' of Smith may profitably be introduced.

☞ School Committees, Teachers, and persons interested in education, are requested to examine the above books. o 31.

EMERSON'S ARITHMETICS.

THE NORTH AMERICAN ARITHMETIC, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent works. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools.—After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18th, 1834, it was voted, unanimously, "That Emerson's North American Arithmetic, be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also KEYS to the same for the use of Teachers, are published by *RUSSELL, SHATTUCK & Co.*, Boston.
oct 24 6tis

NCYCLOPÆDIA AMERICANA.

$30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time; including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co Boston Bookstore No. 134 Washington street.
june 13

NO. 3 CRAYON MISCELLANY.

JAMES MUNROE & CO. have this day received Crayon Miscellany, No 3, containing Legends of Conquests of Spain, by Washington Irving, author of Sketch Book, &c.—Boston Boskstore, 134 Wasington st. o 17

COLLEGE CATALOGUE 1835-6.

A Catalogue of the Officers and Students of Harvard University, for the Academical year 1835-6.

This day published by James Munroe & Co. Boston Bookstore 134 Washington st. Oct. 17

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

DEWEY'S DISCOURSES 2D EDITION.

JUST Published and for sale by L. C. BOWLES, No 147 Washington street, Discourses on various snbjects by Rev Orville Dewey, 2d edition.
sept 5

MISS SEDGWICK'S NEW NOVEL.

THE Linwoods, or Sixty Years Since in America, by the author of Hope Leslie, Redwood, &c. in two vols. This day received by JAMES MUNROE & Co. 134 Washington st. o 3

S. G. SIMPKINS, Court street, corner of Brattle st. has just received, a good supply of Letter Paper; Cap, Pot and Billet Papers; Wafers; Sealing Wax; Ink Powder; Ink in boxes of 1 dozen each; Slates.

Also for sale, English Quills.

BIBLES—of quarto, octavo, 12mo and 18mo size; Polyglot Bibles and Testaments; Pocket Bibles, with tucks.

JUVENILE BOOKS.—A general assortment of Juvenile Books, suitable for Libraries, with a variety of colored Toys.

ACCOUNT BOOKS—Legers, Journals, Waste, Quarto account Books and Memo. Books—Blank Books ruled and manufactured to pattern.

SCHOOL BOOKS—A general assortment of School Books; Ciphering Books and Copy Books at the lowest prices, by the dozen or single.

FINE CUTLERY—Rogers & Sons' Silver Steel Razors, Penknives and Scissors.

FANCY ARTICLES—Ladies' and Gentlemen's Pocket Books, Wallets and Card Cases, Visiting Cards, gilt edge and polished surfaces; Osborn's Water Colors, Pink Saucers, Bristol Board, Drawing Paper, Carbonated Paper, Fancy Colored Paper and Gold Paper; English Tooth Brushes; Dressing Combs; Ever Pointed Pencil Cases, various patterns; Wedgewood and Glass Inkstands; Ladies' Albums, with tinted paper and plates; Perryan Pens, Lunar and Gold Pens; Tooth Powder; Windsor Soap; Kidder's superior Indelible Ink, *warranted*; Screen Handles, &c. o 10

TRACT OF THE A. U. A.

JUST published by L. C. BOWLES, 147 Washington street, "A Brief Statement and Explanation of the Unitarian Belief. By Orville Dewey"—being No. 96 of the Tracts of the A. U. A. o 17

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.
Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

BRAZER'S ESSAY ON DIVINE INFLUENCE.

THIS day published by JAMES MUNROE & CO. Essay on the Doctrine of Divine Influence upon the human Soul.—first published in the Christian Examiner, by John Brazer.
Boston Bookstore 134 Washington St. Sept. 5

HOURS OF DEVOTION.

TRANSLATED by Morris Mattson second American from the thirteenth German edition. For sale by *JAMES MUNROE & Co.* 134 Washington st. sept 26

POETRY.

FOR THE REGISTER AND OBSERVER.

The following communication, received several weeks since, was accidentally mislaid.

HYMN.

Thou wilt keep him in perfect peace, whose mind is stayed on thee.—*Holy Writ.*

Eternal Father! throned above!
Fountain of life, and light, and love!
To thee we lift our earnest gaze;
To thee our suppliant voices raise.

On thee our earthly hopes depend;
To thee our heavenly hopes ascend;
And shall we know or care, or fear,
While thou, though here unseen, art near?

Oh! let thy spirit's holy will
With us its purposes fulfil,
While we, submissive to thy rod,
Cling in our trust, to thee, our God!

Our hearts shall know no dark dismay,
Though clouds are gathering o'er our way.
And though the angry tempest roar,
Our souls thy wisdom shall adore.

Silent, submissive still, to thee,
Grant us, Eternal One! to be;
And still that *perfect peace* impart,
Thy blessing to the trusting heart.

With filial trust and holy love,
Communing with thy throne above,
Let us upon thy promise dwell;
While to thy name our praises swell.

And when life's checkered scene is o'er,
Joy's summer smile, grief's wintry roar;
And we the eternal shore shall tread,
By thee, our Father, gently led—

Still in the mansions of the blest,
Our hearts' deep trust on thee shall rest!
There shall the *perfect peace* of heaven,
The blissful heritage, be given.

Taunton, 1835. Y. L. E.

FOR THE REGISTER AND OBSERVER.

BETTER MOMENTS.

Hast thou never in thy lonely hours, when all around was still,
Save the blithe sounds of summer eve from forest and from hill—
When the wide earth was dreaming all its busy cares away,
And flowers bathed in dew were sleeping in the moon's pale ray—
And all was like a spirit-world unto thy winged thought—
Hast thou not then of *life to come* some shadowy glimpses caught?
Did not thy spirit turn from earth and reach it arms to heaven,
And feel awhile, that more than earth can give may then be given?
It was no dream—no idle thought, like that which leads the child
To chase the gold-winged bird forever through the forest wild.
It was a glimpe of heaven — a fluttering of thy soul
To spread its yet too feeble wings beyond the world's control.
As when we hear some music-strain swell through an opening door,
Yet cease, soon as that door is closed—we seem to drink in more,
And hear the notes that die away before they reach the ear,
And while we muse and listen still, we fancy still we hear—
So when a strain of heaven's deep music o'er the spirit steals,
In faith and hope we seem to hear still more than heaven reveals.
O keep such seasons holy then, and bow thy heart in prayer,
And thou shalt find a peace within—and God is with thee there!
And when the world comes jarring in—and dries thy hidden springs,
And dims the light that breaks upon thy spirit's darkened wings—
Then thou shalt call these moments back, and they shall be thy strength,
And they shall light thy path till thou hast reached thy home at length. C. P. C.

BIOGRAPHICAL.

[From the Monitor.]

REV. HOSEA HILDRETH.

Mr Hildreth was a native of Chelmsford, Mass. He was born 2d of June 1782 and was graduated at Harvard College in 1805. As a scholar, he possessed *uncommon solidity*, and was *thoroughbred* in the studies through which he passed in his preparatory and collegiate course. He taught a school in Brighton and, we believe, in one or more places besides, after he left College, and was licensed to preach in 1808. He succeeded Dr E. Adams, just then removed to Dartmouth College, as professor in Philips' Academy, Exeter, in, or about, 1810. His work was to supervise and teach the English and mathematical departments. His labors here were arduous and highly appreciated. Mr H. contributed his full share to sustain the elevated reputation of that justly celebrated school, during the fifteen, or more, years of his connection with it.

We cannot state the time when Mr H. commenced his services as a preacher of the Gospel of Christ. It was before his settlement at Exeter. And while there, his ministerial labors were numerous. He loved to be employed in this work. The good people in Barrington, Kensington and other places in which he affectionately labored as a spiritual instructor, remember him, and will yet long remember him with sentiments of the highest interest and respect.

In, or near, 1825, he accepted an invitation to become the pastor of the first church and parish in Gloucester. It was at considerable apparent sacrifice, that he resigned his place at Exeter. There he held a very respectable office and enjoyed a very good living. He could calculate on it, as a permanency. There he had married, and several children, like goodly olive plants were growing up about his table. It seemed probable that he could do more and better for his dependant and interesting family, in Exeter, than in Gloucester. Having, however, held the subject in due and conscientious deliberation, he concluded to make the contemplated change and removal. He exchanged the work of a high-school for that of the Gospel ministry, and his residence at E. for one in the harbor of Cape-Ann.

The situation into which Mr H. now entered, was uncommonly difficult: much more, than he, probably had anticipated. His people were different and inharmonious in their religious predilections. Some of them were much more orthodox (in the cant-sense of the word) than others. His immediate predecessor was an orthodox minister; and this one's predecessor had been a unitarian; both of them, however, very worthy and acceptable men. As both parties had cordially united in inviting Mr H. to become their pastor, he confidently hoped that he should be able to satisfy them. The prospect was flattering. The neighboring clergy were friendly and assisted at the ordination. Dr Holmes preached the sermon. No dark cloud, even of a hand's-breadth size, looked from the distant horizon.

It was not long, however, before some indications of the beginnings of unpleasant times occurred. Mr H. had never been a *sectarian*. It was not in his nature to be one. His religious education had been moderately orthodox. And such was the deep interest he felt in religion, that every part of it, as he had learned and received it, was associated with sacred recollections and sentiments. While on the one hand, he could not go beyond the light of his own conscience, enlightened as he trusted by the word of God, in maintaining the current orthodoxy; yet, on the other, it was not in his heart to oppose its peculiar tenets. Some of his church-members held views of a sanguine complexion. They were dissatisfied with the course their minister was pursuing. They complained, not only to him, but to the clergymen in the neighborhood. An agitation was at length created. Some ecclesiastical Association appointed a committee to confer with Mr H.—This committee, we believe, consisted of the following Rev. gentlemen:—G. Perry, L. Withington and M. Welch. This committee visited Mr H. We have come, said they, to inquire of you, brother H., what are your views and intentions in regard to certain disputable points of religious doctrine. I have little to do, replied Mr H. with the disputable matters of religion. I wish to confine myself to the weightier matters, and which are indisputable in the view of all unprejudiced, enlightened and honest Christians. But the time has come, said the committee, when every minister must throw out his colors, and be a decided man on the one side, or on the other. But, replied Mr H., what disputable point is there which, being a good thing on the one side, or as being a bad thing on the other, is worth being either fiercely contended for, or being thus contended against, by every minister of the Gospel?

Com. There is the doctrine of the Trinity.

Mr. H. The Trinity is a doctrine of human invention. It was not known during the three first centuries.

Com. But it was known that there were the Father, the Son and the Holy Ghost.

H. And it was also known that of these the Father was *the only true God*. The Son bore this explicit testimony of the Father who had sent him. Is then the doctrine of the Trinity worth being so earnestly and uncomprisingly contended for?

Com. we cannot sustain the doctrine of the atonement unless we have that of the Trinity for its foundation.

H. If, then, the doctrine of the atonement is destitute of a scriptural foundation, and must have a human invention to stand upon, let it take care for itself. Why not leave those things as the Bible has left them?

Com. We owe considerable to the character of the times in which we live.

H. Why, not, then, try to make the character of the times better, instead of throwing all your influence at the point of aggravating and perpetuating the mischievous infirmity of them?

Com. Do you mean deny the doctrines we have just mentioned?

H. I do not. So far as I find them in the Bible, I believe and preach them.

Com. And you must preach them so as to satisfy your people, and in the same manner as do the neighboring ministers.

H. Is that a safe rule by which for me, or for any minister, to regulate his conduct?

Com. The times and the signs of them are peculiar. They call upon us to unite our strength. We must all draw in one team. Otherwise we cannot utterly vanquish the anti-orthodox.

H. The apostle says, that the minister of Christ must not fight, but be gentle to all men. Would it not be more Christianly for us to reason calmly, candidly and patiently, with the anti-orthodox, than it is illnaturedly to denounce them?

Com. There is no other way to deal with them, but to denounce them, in the severest and strongest terms. We must go, the whole, for orthodoxy. And our business is to inquire, brother H., if you will be with us?

H. I will go with you, brethren, heart and hand in following Christ. It is my purpose both to learn and to inculcate, as I am able, all his holy instructions. But no further than my conscience will carry me, shall I ever be a partizan.

Com. We have also to complain of you for admitting Unitarians, especially, the two Mr Worcesters, to your communion. That was giving strength to the adversary.

H. And whose table is the communion? Is it not Christ's table? And where has Christ auohorized his ministers to forbid his children thus to come unto him? Did he give the direction: Compel the Orthodox to come in: but the Unitarian to stay away?

Com. We will now take our leave of you; having, as we believe, learned the ground on which you stand. We are sorry to say it, but so it is; your feet stand on a slippery place. We shall no longer hesitate about getting up a new and orthodox society by the side of yours, and it may, ere long, be the means of breaking up your establishment in G.

H. And do you also say that you will do all this solely for the purpose of obeying the commands and the spirit of Christ? Is the spirit of partyism wholly distanced from your hearts?

Com. You must stand in your shoes, and we will stand in ours. Amen, said Mr. H., and immediately the brethren retired. And what they threatened was speedily accomplished. A new church was organized, a house builded and a minister settled. Mr H. however, retained three fourths of his old parish. He still had a very good society, a beautiful house of worship, a people who confided in him, and were greatly attached, able and willing to support him. It would, as we believe, have been better for Mr H. to have been contented to continue with his people than to have left them. But his heart had been wounded. He felt himself to be an injured and justly aggrieved man. His clerical brethren who had given him the right hand of fellowship, and on whose friendship he depended, had withdrawn it. He shrunk from the thought of finding himself in a condition of being deserted.

Mr Hildreth for several years, had taken a deep interest and performed many and highly valuable labors in the cause of temperance, and apprehending an ample and useful field for his services in that department, he resigned back to his people, in the latter part of 1833, the pastoral office, which he had holden for the term of eight years. He then devoted himself to the agency of the Massachusetts Temperance Society—an office which he had holden for some time. But he loved the work of the ministry, and consented, about a year from tho time of his leaving Gloucester, to be installed over a people in Westborough, Ms. Here, however, his course was short. The ways of Providence, modified as they are by the short-sighted plans and efforts of human wisdom, are sometimes mysterious. Our anticipations are not answered. Our dear brother H. did not accomplish all the work, and finish his course in the manner we were looking for and judging to be right and proper. He was cut short in his race. The cloud of misfortune stood over him. We believe it was not in judgment nor in God's anger. Them, whom he loves, it is his pleasure, sometimes, to correct. We believe brother H. loved God, and that God, of course, loved him. No man had a more guileless heart. His uprightness and his friendship were as firmly based as are the great and everlasting mountains of the earth. He eschewed evil to as much perfection as did the patriarch, Job. His faith in God, and in God's word, and his fear of God, were sentiments which possessed real and great strength in his soul. His religion, was to him, a reality; a practical principle; a companion both at home and abroad. Its leading attribute was charity; charity in the primary and wide, as well as in the technical sense of that beautiful word. He could not endure the religion of bigotry. Where there was goodness, connected with the fear of God, it was his confidence that there also was religion. He identified them, and was grieved and provoked that they should ever be separated.

Mr Hildreth possessed a strong intellect. He was not a genius but a man of powerful common sense. He was a plain man in all his views and calculations. He looked at things as they are.—He conceived of them as they are. He described them as they are. He was no *transcendentalist*, of the school of Kant, nor a more than half mystic of the school of Coleridge, who, perhaps, beyond any other man, neared the sublime and seraphic metaphysics of old Plato. Into these arcana, regions of pure spirituality where nothing can be seen, or felt, or distinctly understood, but where conception performs the whole work, he sought not to ramble. He was a matter-of-fact man and left the reconnoitrance of the world *incognita* to those who felt the interest and had the wings, requisite to prompt and to enable them to soar into it.

Mr Hildreth was an efficient man in the department of general education. He understood its importance, and saw many defects in the existing condition of it. His influence was effective in the attempts he made to improve it. He lead the way in the introduction, into our common schools, of a description of books adapted to the comprehension of children. His "Geography for New-Hampshire children" was the pioneer. It suggested the plan, set the example, and gave the impulse. It was followed by other works of his own on the same plan, and by the incomparably valuable works of Peter Parley. The existence of this kind of books, which forms an auspicious era in the history of popular education is due, as we suppose, to Mr Hildreth.

He was a leading man in the work of establishing Lyceum Institutions. His lectures delivered before these societies, contributed to sustain his high standing and reputation.

And when the glorious enterprise began to move of waging an exterminating war against the death-and-destruction-spreading leviathan of intemperance, which was fast breaking down the pillars of our social and national happiness, Mr Hildreth was instantly at his post, and commenced offensive operations. To recount all his labors, travels, addresses, counsels, plans and correspondence in this great cause, would fill whole sheets, and to it we cannot devote a single page. To him the Massachusetts Temperance Society is indebted for its renovation and its strength. In the fall of him, the Society has lost its chief Captain; and who is the one to fill his place?

As a preacher and a pastor, Mr Hildreth was talented, attentive and faithful. His sermons were examples of the plain, instructive, interesting and useful. He sought to do good in all the practicable ways of doing it. To educate the youth to righteousness; to convert the vicious, and curtail the sources of temptation to do evil, lay at his heart; it was his handy-work. By his people, he was beloved; by his family he was adored (not idolatrously, but deservedly.) Though in his discourses, there were not the shinings of rhetorical tinsel, yet were they in the demonstration of the spirit of wisdom, goodness and power. He spoke to the understanding and to the heart, and they responded to his voice. And though dead, he yet speaketh.

TIMON.

MISCELLANEOUS.

JERUSALEM.

The aspect of the environs at Jerusalem may be painted in a few words; mountains without shadow, earth without verdure, valleys without water, rocks without grandeur, a few blocks of gray stone peircing the cracked sand ground; here and there a fig-tree, and now and then a gazelle or a jackall gliding furtively among the broken rocks; a few vine plants crawling over the cinderlooking soil; at wide distances apart, little clumps of pale olive trees, casting a small spot of shade on the steep sides of a hill; the gray walls and towers of the city appearing afar off on the summit of Sion—this is a description of the earth. The sky is high, pure, clear, deep, and never does the smallest cloud float over it, or catch the plump colors of the evening or the morning. Towards Arabia, a large gulf, dividing the black hills, leads the eye to the glittering waves of the Red Sea, or to the violet horizon of the peaks of the mountains of Moab. Not a breath of wind murmurs among the dry branches of the olive-trees; no bird sings or cricket chirps in the herbless expanse, a silence eternal and complete, reigns in the city, on the roads, and over the country. Such appeared Jerusalem during the whole time we passed under its walls. No sound was to be heard but the neighing of my horses, impatient under the ardor of the sun, or the melancholy chaunt of the muetzin, crying the hour from the top of the minarets, or the monotonous lamentations of Turk mourners, accompanying, in long files, the dead of the pest, to the different cemeteries which environ its walls. Jerusalem, where the traveller goes to visit a sepulchre, is indeed itself the tomb of a people; but a tomb without cypresses, without inscriptions, without monuments; whose monumental stone is broken, and whose ashes seem to cover the earth which surrounds it with mourning, silence and sterility. We were seated one day opposite one of the principal gates of the city. No sound arose from its places or its streets; among the paths which wind as it were at hazard among the rocks, were to be seen only a few Arabs, half-naked, mounted on their asses; a few camel-drivers from Damascus; or some straggling women from Bethlehem or Jericho, carrying on their heads baskets of the grapes of Engeddi, or cages of doves to be sold without the gates of the city, for the plague raged within. We went round the walls, and passed before all the gates. No one entered, no one came out—even the beggar was not at his accustomed post. No sentinel was to be seen at the parriera. We saw nothing—we heard nothing; the same void, the same silence reigned at the entrance of a city containing thirty thousand souls, during twelve hours of the day, as there would if we had passed before the gates of Pompeii or Herculaneum. We saw only four funeral convoys issue in silence from the gate of Damascus, and a poor Christian carried out of the gate of Sion, by four grave-diggers, to the Greek burying ground.—*Lamartine.*

A SUMMER EVENING AND NIGHT IN SWEDEN.

Evening closed in upon us, unaccompanied however, with that dusk so pleasing and grateful to the eye, overpowered by the burning glare of day. The contrast between a summer evening in Sweden and England is sufficiently striking. In the latter, the busy hum of the country gradually subsiding, the barking of the village cur mingled with the noisy gambols of the children upon the green, are borne by the gale upon the listening stranger, in the sweet notes of pence and harmony, till the gray vest of night spreads around and closes the scene. In the former, the sun reluctantly quits the horizon at eleven o'clock, his lingering rays even at the hour of midnight throw a streak of crimson light across the heavens, and impart a fiery tinge to the landscape, a dead silence reigns, and creation reposes in the absence of the night. Even in the small hamlets dimly scattered through the immense forests, at a very early hour of evening no traces of inhabitants appear. The ploughman's whistle, the lowing of the herds, and the deep tone of the evening curfew, so enchantingly described by our bard (Gray, in his well known elegy in a country church yard,) are unheard; and not a sound strikes upon the ear, except perchance the distant tone of the lute, blown by some Swedish peasant boy to collect his wandering cows. The whisper-breeze, however, creeping through the dark pine forest, sighs in melancholy accents, sweet as the Æolian lyre, and fills the mind with the softest emotions; while the eye, darting between the tall straight trunks rising in quick succession, conjures up amid the surrounding gloom the flitting forms of fancy.

Thus, for a short time, eve's pensive hour glides silently on, undisturbed and unenjoyed by man, who, wrapt in sleep, thinks only of preparing himself for the toils of the coming day. At one o'clock the animal creation returns to life, and the singing of various birds announces the approach of morn. A deep blush now spreads along the heavens, and shortly afterward the fiery orb of the sun shoots aloft and gilds the mingled landscape of mountain, lake and forest, while the rolling mists of night retreat at his presence. Thus, during the fleeting months of the northern summer, the sun, in the higher latitudes, keeps circling round the horizon, and darkness is unknown. To this unceasing day, continual night, however, soon succeeds; the extreme heat is followed by that of cold; and in the absence of the meridian of the sun, the moon, during two of her quarters, rises high in the heavens, never setting—while the brilliancy of the constellations, and the darting fires of the Aurora Borealis, rushing through the firmament, light up the skies; and compensate the inhabitants of these frozen regions for the loss of day.—*Brooke's Travels in Sweden.*

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